Sin Apprehended

Tried & Condemned

SIN APPREHENDED, TRIED, AND CONDEMNED.

SIN APPREHENDED, TRIED, AND CONDEMNED;

BEING THE REPRINT OF A BOOK ENTITLED

"THE ISLE OF MAN,"

First Published in 1627,

BY RICHARD BERNARD,

RECTOR OF BATCOMBE, SOMERSET.

NOW EDITED BY THE

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PREFACE.

IN undertaking to edit this Book I have been moved by the hope that I should thereby be providing a practical work of self-examination for all those who wish to discover and arraign Sin. It was written by a man who well knew the human heart, and he has with a master hand brought many of its secret springs to the light. I have made no attempt to preserve the original spelling and other insignificant details, for my object was not to preserve a curious specimen of Bibliography, but to revive a useful handbook for the Christian. The same motive has influenced me in expunging entire passages and phrases which do not suit the present altered state of society and education. In some cases the sense was very dark owing to the remarkably careless composition with which the talented writer put his thoughts together; and here I have

ventured to omit or add as clearness of meaning required. The trial of "Papistry" has also been left out; for I felt that allegory was better suited to illustrate and enforce common and allowed truths than to instruct an inquirer in the Romish controversy. With these exceptions I have preserved as far as I could the Author's work without alteration, and I humbly pray God that it may be in its present shape as useful as it was when first published.

It was first given to the public in 1627, and some idea of its success may be formed from the fact that even in that age it ran through six editions before 1627 had passed away. It has often been published since that day, and one effort of recent date has been made to revive it. I am not aware how that effort ended; but probably, as the Editor preserved the extreme coarseness of imagery and language, so common in the early writers of the sixteenth century, not all the evident ability of the work could redeem it from oblivion.

The following high testimony to the work may recommend it to many of my readers. It is from the pen of the Rev. A. Toplady:—"Some time after the commencement of the seventeenth century, a singularly ingenious piece of Scriptural Allegory was published under the following title, *The Isle of Man, or, the Legal Proceedings in Man-shire against Sin;* the author was the Rev. Mr. Richard Bernard, Rector of Batcombe, in Somersetshire; this performance seems to have had a great run, my copy is of the eighth edition, printed at London, A.D. 1632. The above work in all probability suggested to Mr. John Bunyan the first idea of his Pilgrim's Progress, and of his Holy War."

May He whose work it is to "convince the world of Sin," bless these pages as instruments in His mighty hand!

D. F. JARMAN.

BLOOMSBURY,
Oct. 11*th*, 1851.

To the Right Worshipful

SIR THOMAS THYNNE, KNIGHT, *and to his religiously-affected Lady, the* LADY CATHERINE THYNNE, *all saving graces in the blessed way unto eternal comforts are unfeignedly wished.*

RIGHT WORSHIPFUL,

SINCE your departure and now return to Longleat (where the poor feel your mercies in set times of relief and daily alms, and your tenants and common neighbouring Inhabitants good entertainment at the general time of great housekeeping), it was my hap to travel into, and throughout the whole *Isle of Man.* Now it is usual with Travellers to discourse of their journeying, and to relate their observations.

In my travelling I came to the County Town or

chiefest seat there, called *Soul;* where I rested for some time, because it fell out to be the Assize week for that Island. Where I specially marked how in all things they proceeded against malefactors according to the laws of England; in this only lieth the difference; there is never but one Judge; whereas we have ever two appointed in every Circuit, as we have now in this Western, very honourable and religious Judges, *quos honoris causa, non possum non nominare*—Sir John Walter, Lord Chief Baron, and Sir John Denham, another worthy Baron of the Exchequer, lovers of virtue and justice.

And indeed, such ought Judges to be, as was and is this Judge in *Man.* He is a Judge of Jethro's choice, *et verax, et Dei timens, et osor turpis lucri.* He is divinely given, prudent, impartial, and very quick (upon good information), in despatch of Causes. He was worthily attended, as he ought ever to be, with a worthy Sheriff, with Justices of Peace, Knights and Esquires, Gentlemen of singular note and fame in that Country. This I

heard of them, and it appeared by their practice, that they all stand for the maintenance of the laws; they see their Sovereign well served, Justice duly observed, and judgment executed accordingly.

They never side with any, for they hate faction. Pride and Envy, two restless makebates, for notorious misdemeanour I saw bound to the good behaviours. So as now there a Cæsar-like spirit *patitur superiorem*, and a Pompey *suum parem*. They run all one course, and as true Israelites, *quasi vir unus*, for public good. Therefore do the people live in peace, the land prospereth, Justice flourisheth, virtue is exalted, vice suppressed, and the enemies at home and abroad made to fear.

The whole discourse of this excellent order, and careful proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships; whom I have now found diligent readers of Holy Scripture, addicted to private prayer, besides set forms for the whole family; to be entertainers of the preachers of God's Word,

giving freely to such benefices as hap to be void, not being seduced by men's offering large sums to procure advowsons aforehand, as too many Patrons be in these days. Now the LORD GOD ALMIGHTY hearten you in, and to, these things more and more, and to every other good grace, that may lively demonstrate to the world the power of saving knowledge, in the use of GOD's abundant earthly blessings so largely bestowed upon you; with which earnest prayer unto GOD for you, and for a blessing upon these my endeavours to further the same, I humbly take leave.

Your Worships' in all Christian

Services at command,

RICHARD BERNARD.

Batcombe, May 21st.

THE AUTHOR'S EARNEST REQUESTS.

FIRST, to the worthy Reader; to whom let me but say thus much of this Discourse and allegorical narration, that in it *sunt bona, sunt quædam mediocria, sunt mala nulla;* yet if anything may seem distasteful, let thy mind be to take it well, as Cæsar's was, to interpret well the seeming offensive carriage of one Accius the Poet towards him, and thou wilt not be displeased. Thy good mind will prevent the taking of an offence where none is intended to be given. In discovering, attaching, arraigning, and condemning of sin I tax the vice, and not any man's person.

Thou hast here, towards the end of this discourse, the trial and judgment upon four notorious malefactors. Two of them the very prime authors of all the open rebellion or secret conspiracies which at

any time ever were in that Island; the other two were the principal abettors and the chiefest supporters of them. Their names, their natures, and their mischievous practices thou mayest find at large in the narration.

There should have been at that Assizes with these, the arraignment of certain suspected witches; but this was prevented, because the Grand Jury Gentlemen could not agree to bring in their *Bills vera;* for that they made question of divers points whereof they could not be resolved at that present.

1. Whether the afflicted did suffer by only some violent diseases in nature, producing strange effects, like practices of witchcraft? Which for want of a judicious Physician they could not discern.

2. Whether the afflicted were a counterfeit, as was one Marwood, the boy of Bylson and one Mary Brosier; or that he or she having some natural disease did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the *hysterica passio.*

3. Whether being a disease supernatural, yet might come upon the afflicted by the operation of the Devil, without the association of a witch, as it happened to Job, and others in the Evangelists. Or that the afflicted hath a Devil and is a witch, and hath by his or her own ways brought this evil upon him or her without the practice of any other witch.

4. Whether they might proceed upon mere presumptions against the suspected, or rather stay till they had more certain and grounded proofs.

5. Whether they could (none of them being read in any learned tractates touching the practices of witches) rightly examine the suspected to find out a witch, and so to bring him or her deservedly under the power of Authority.

There is now come forth, by the leave of authority, a Guide to Grand Jurymen in cases of witchcraft; my suit is, that they would be pleased to accept of my well-meaning therein. In which, all these points before are fully handled, as also that there are

witches; who are most subject to be made witches; how they prepare themselves for the devil; how Satan draweth them to a league, and becometh familiar with them. That there are good witches, and the signs to know them. That there are bad witches, and how they practise, and what it is they can do, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That witches may be detected. What are strong presumptions of a witch. What are the certain evidences against such an one. How thoroughly to examine a witch, with any other particulars, set forth in twenty-eight distinct chapters fully, and yet with great brevity. The death of five brethren and sisters lately condemned and executed for witches, one more yet remaining, formerly brought before a Judge, and now in danger of being questioned again, hath moved me to take this pain, not to prevent justice, nor to hinder legal proceedings, but that I may not be mistaken nor wronged, as I was once, and more should have been, had not the wisdom and goodness

of so reverend a Judge accepted graciously of my upright apology against vain accusers.

I made a petition then to my Lord the Judge, to the worthy then Master Sheriff, and to all the worshipful of the Bench then present, which I am bold to renew again more publicly, and that now this third time; because it pleased that reverend Judge so well to like thereof, and to second it, and is wished of many to find some good effect at the length.

The state of poor prisoners is well known, and how their soul's safety is neglected; and yet our Saviour gave such a testimony to a penitent thief, as he never gave to any mortal man else; for he told him that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly, and grave Divine that might attend to instruct them daily? Twelve pence a quarter of one Parish with another in our County, would encourage some compassionate holy man thereunto. And what is this? Not a mite out of every man's purse to save souls.

Ye deservedly honoured Knights, Sir George Speke, Sir John Stowel, Sir Francis Popham, Sir Henry Barkley, Sir John Windham, Sir John Horner, Sir Edward Rodney, and Sir Robert George; and may I not here also name the worthily esteemed of their country, though not at this present in commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkley, and Sir Edward Barkley; all to be graciously pleased to commiserate their lamentable case, and to help forward this work of piety and pity towards prisoners.

O ye other worthies of your Country, no less generously affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterell, John May, Francis Baber, Robert Cuffe, Thomas Breetton, John Coles, William Francis, Rice Davys, Thomas Windham, John Hartington, John Harbin, William Capel, and Anthony Stocker, Esquires, let the bowels of compassion compass you about, that you may effect this so good a deed, and be honoured for ever in bringing to pass so rare a charity.

The work surely would bless you all. Alas, the prison now is a very picture of Hell, and (more is the pity) as the case now stands, is no less than a preparative thereto, for want of daily instruction. It would be by a faithful ministry, and bodily employment of them in a house of correction with instruction. Then might charity quicken up justice to send offenders obstinately persisting in evil, and abusing their liberty, unto prison, in good hope of their reformation. The loss of their corporal liberty might, through God's mercy, then gain them spiritual freedom; health by labour would be preserved, and their souls by wholesome instruction saved.

The Father of our Lord Jesus Christ persuade your well-disposed hearts to such an unbegun work, among so many deeds very famous in this renowned nation. The Spirit of the Lord God of Heaven and Earth rest upon you to cause you to effect this, and in time to effect the same by stirring up the Country, and by your own mercies in your lifetimes; your giving, and at your death bequeathing some-

thing thereunto. Even so be it, and the LORD GOD ALMIGHTY be with you all herein, *Amen.*

My suit is to every keeper of a prison, if they be no kin to Master *New-Man*, the Gaoler in this Discourse, that they would take acquaintance of him, and become better known to him. That their prisoners may by their virtues and religious care be better disposed.

My request to poor prisoners is, to redeem their time ill spent; to call to GOD for mercy and pardon; and to move them hereunto, let them in serious meditation put themselves in mind of these things. *First*, That their liberty abused, GOD hath by the hand of authority taken from them, as unworthy to live freely in a Commonwealth. *Second*, That as they neglected and despised spiritual means of salvation they are now deprived thereof. *Third*, That as before they delighted only with wicked company, now are they shut up one with another together. *Fourth*, That their rags are ensigns to them of their ragged conditions. *Fifth*, That their filth and ver-

min tell them of their filthy conversation, and their many sins and corruptions. *Sixth*, That their want of food is a punishment for such of them as have abused God's blessings to gluttony, drunkenness, and the fruits thereof, wantonness, and filthy uncleanness. *Seventh*, That their prison is, as it were, a picture of hell, to mind them of their end, whither they are going if they do not amend. *Eighth*, That their expecting of the Assizes is an instruction to look for Jesus, the Judge of all the world. *Ninth*, That their chains, fetters, and bolts teach them to consider the nature of their sins, which hold them bound to answer at the bar of God's Justice. *Tenth*, That their desire of life by a Psalm of mercy, should move them to desire eternal life through the mercies of God in Jesus Christ, who will be gracious to every true believing penitent; which graces (poor prisoners), God send you, and fear only to die eternally.

Before I end I have a suit to all that profess the Law, that if in this Allegory fetched from such

terms as be better known to them than to myself, I do mistake, they would be pleased to pass over that, and make use with me of the spiritual sense which is the drift of my labour herein. And so at the length I take leave, with my prayer to God for the peace of Jerusalem, and for a prosperous success to all that love the Israel of God, with our Country's glory and safety. *Amen.*

THE CONTENTS

OF THIS LITTLE BOOK FOR SPIRITUAL USE, BESIDES THE LITERAL DELIGHT IN THE ALLEGORY.

Part the First.

I. THAT which is most hurtful to man is *Sin;* set out under the name of a notorious *Malefactor.*

II.—That GOD hath given to such as be his, heavenly graces to watch over their ways, and to find out their sins; set out by *Watchmen.*

III.—That GOD hath given us helps in His holy word to find out and to know sin to be sin; set out under the name of an *Hue* and *Cry.*

IV.—That some people are so wickedly bent to sin, that, to hide their own sinful courses, they become deadly enemies to most excellent virtues; set out under the names of Master *Outside,* Master *Worldly-wise,* and the rest.

V.—That sin escapeth often under the name and cloak, or habit of virtue; set out under the shifts which these use to make, to escape their pursuers.

VI.—That sin hath many to favour it, and who chiefly be these; set out under several names.

VII.—That yet for all these shifts and these favourites, a godly man will in obedience to GOD'S commandment search it out; set forth under the *Constable's Warrant* from the *Lord Chief Justice.*

VIII.—That to search out sin there is required understanding; set out by an *Officer,* who hath authority to search.

IX.—That not every understanding, but the understanding

illuminated by grace, is that which can find out sin; set out by the *Deputy Constable*, the *Tything-Man*, the *Petty Constable*, and *Chief Constable*.

X.—That where such understanding is, there is a gracious reformation; set out by the *Chief Constable's* family.

XI.—That this understanding to apprehend sin, needeth other graces to assist it in its spiritual search; set out by the name of the *Constable's* men-servants, his neighbour, and his neighbour's children.

XII.—That truly and uprightly to proceed in search of our sins, we must beforehand remove self-love and self-conceit; set out by two busy companions.

XIII.—That the place in the soul where principally sin is to be searched out is the heart; set out by a *Common Inn*.

XIV.—That the five senses are so many inlets for sin into the heart, and what kinds of sins enter in at every several sense; set out by the Inn-doors.

XV.—That sins possess not the heart forthwith from the sense, but in a natural order, and by degrees; set out by the Hall, Parlour, Chamber, and Dining Room.

XVI.—That the passions of the heart are many, and what is their force and effect; set out under Mistress *Heart's* Maids.

XVII.—That the will of man is miserably misled, and made as a very slave to the deceit of the heart and passions thereof; set out by the name of *Will*.

XVIII.—That sins once entertained in the heart, do find matter of nourishment, there to abide and rest; set out by an Hostess entertaining plentifully her guests, from a table well furnished, diligent attendance, lodging rooms, and beds.

XIX.—That ill-ordered affections, and overswaying passions are accompanied with many evils; set out by Guests.

XX.—That when the heart doth nourish up sins, there the sinners live securely without repentance, through hardness of heart; set out by lodging securely after full diet.

XXI.—That where the understanding is sanctified, there the heart is struck with God's fear to shake off security; set out by the *Constable* attaching a Felon.

XXII.—That upon this fear of God, a well-informed judgment will fall to a true and serious examination of all a man's ways, whereby godly sorrow is wrought to follow sin unto the death; set out by a *Justice of the Peace*, his office, his examining a felon, binding some over to prosecute against him, and sending him to prison.

XXIII.—That a regenerate man, born anew, getteth at length mastery over his own heart, and bringeth his body into subjection; set out by Master *New-Man* the Gaoler.

XXIV.—That the new man is renewed in knowledge, holiness, and righteousness, by the heavenly power whereof he is kept and preserved from all the evils of sin and wickedness against either God or his neighbour; set out by the *Three Under Gaolers*.

XXV.—That a godly man useth all holy means to curb sin, and to keep in corruptions of nature, that they break not forth to the disgrace of religion; set out by fettering of Prisoners, and carefully looking to the Prison-house.

Part the Second.

I.—That there ought to be a time of trial, and a just condemning of sin in ourselves; set out by an *Assize*.

II.—That God hath set in every man a conscience, to judge of his own ways without all partiality; set out by the *Judge* of Assize.

III.—That conscience must be well informed of all the particulars whereof it is to judge, else it will not, nor cannot judge aright; set out by the *Justices* and others sitting in commission with the judge.

IV.—That the Holy Scriptures are the only rule to proceed by against sin; set out by a *Grand Jury*.

V.—That he who would proceed strictly against all and every sin, is a man to be qualified with many virtues; set out by a *Petty Jury*.

VI.—That as vices be, so vicious persons are, opposite to virtues and virtuous men; set out by the prisoners challenging the Jury.

VII.—That there is a generation of men setting themselves wholly for the world, who are neither true lovers of virtue, not haters of vice, but so as either may be useful for themselves; set out under a full Jury of indifferent Gentlemen.

VIII.—That there is in every one an inbred corruption, foul and evil; set out under the name of *Old-Man*.

IX.—That the heart is desperately wicked, most deceitful and vain; set out by the name of Mistress *Heart* arraigned and condemned.

X.—That the will of man is most rebelliously bent against all due subjection; set out by *Wilful Will* arraigned.

XI.—That Covetousness is a most cursed sin, the root of all evil everywhere; set out by all the witnesses produced against it.

XII.—That Covetousness is a deceitful sin, having many pretences subtilely to cover itself; set out by the answers thereof at the arraignment.

XIII.—That Covetousness is not honest thrift, as is clear by proof, and the evident signs of Covetousness set out by witnesses, Master *Proof* and Master *Signs*.

These things are the substance of all this book, couched within the allegorical narrations, which is no dreaming dotage, no fantastic toy, no ridiculous conception, no old wife's tale; some have an humour to delight in finding of faults; some are so envious that they cannot look upon anything which is another's, but they must needs disgrace it; perhaps some kicking jade in reading is galled, and therefore doth wince; some are so ridgidly grave, that forsooth it is amiss to read

that wherein they may have occasion offered any way to laugh or smile.

If any dislike this little book for want of matter, let him be pleased to consider these one and forty particular instructions before set down, with the natural and moral philosophy comprehended therein; how also families may be well governed and also religiously; how love may be preserved among neighbours; what evils are the disturbance thereof, and what be the base conditions of the niggards and pinching worldlings, contrary to such as be of a bountiful and liberal disposition.

Besides all these things, let them be pleased to attend to the scope of the book, wherein two things are principally aimed at.

1. To discover to us our miserable and wretched estate through corruption of nature. For the laying open hereof, there is a lively description of sin, with the power, nature, fruits, and effects thereof; how it first came, how entertained, bred and brought up, by whom, and where, with the several kinds of sin, and the different conditions of sinful men, opposing virtuous courses, and under what colour they so do, to their own ruin at the length.

2. To show how a man may come to a holy reformation, and so happily recover himself out of his natural wretched estate. To work this, here is delivered how a man is to search out sin; what necessary graces are required thereto; with the helps how to discover sin, and to know sins to be sins; what commonly be the lets and hindrances in the discovery and search of our sins; what to do, having found out our sins, and how to become humbled thereby, and how to sit down to judge of ourselves without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truly overcome.

These things being the true scope and right use of this book, and the matters therein contained so behoveful and

necessary to every true Christian, I hope no sober minded man can, much less will, find fault with it.

If the manner of laying these things down in a continued allegory be the offence to some, they ought to know that Nathan did teach David by an allegory; Esai and Ezekiel taught the Jews so too, and that our Saviour spake many parables to his hearers.

If any think it had been fit for a younger wit, than for one grown old and grey-headed; surely Nathan, Esai, and Ezekiel were not young; neither did those forms of speaking derogate anything from their holy aged gravities. And it may be, thus to allegorize upon such a subject matter from all these passages in politic government, required some more experience than some perhaps conceit, though the thing done to their hand may seem now most easy.

But the fault, if a fault, peradventure, is not simply imputed for making an allegory, but in following it so largely, and for surfeiting (as it were interlude-wise) some things, for the weightiness of the matter therein contained, not seeming grave enough, as the parables of CHRIST and his Prophets were. For sin and sinful courses of men should be so deciphered as the readers might rather be moved to lament, than occasioned to laugh.

First for the largeness, it is no more than the necessity of the intended discourse required, as the scope before mentioned may sufficiently witness. The parables of our Saviour in St. Luke, and of Ezekiel, were large, and they were prosecuted according to the nature of those things from whence they were taken, to lay open fully thereby what they intended; and this is but so, and no more.

I confess the matter of this allegorical discourse to be such (as may appear by the manifold lessons before laid down, being the summary contents of the book) as ought to work in every Christian reader sorrow of heart in the deep consideration of his miseries, till he be recovered out of his wretched estate; and withal to cause a diligent endeavour in sober sad-

ness to better his condition of living Christian-like before God; neither of which is prevented by the manner of handling. If all would do, as some have done, first to read it after the letter, and then attend piously to the spiritual sense, they would attain to that, which in so penning it, I aimed at. I knew the natures of men in the world; I persuaded myself that the allegory would draw many to read, which might be as a bait to catch them, perhaps at unawares, and to move them to fall into a meditation, at the length, of the spiritual use thereof; which I well hoped that others more religiously bent, would at the first discern and make benefit of.

If two or three passages carry not that gravity in show, as some, perhaps, could wish they did; let these consider in those places the enforced nature of the allegory; then how, that elsewhere in all the rest of the book the carriage of the matter is very far from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and well minded reader; lastly, that even those few passages are sharp reproofs, and are no more an occasion to guilty parties with the conceits thereof to make themselves merry, than that great prophet Elijah's mocking (in a matter none more weighty) was to the priests of Baal, when yet, perhaps, some of the wiser sort, abhorring Baal, might smile secretly thereat.

There is a kind of smiling and joyful laughter, for anything I know, which may stand with sober gravity, and with the best man's piety, justly occasioned from the right apprehension of things, else had not holy Job fallen into it, nor the righteous in seeing (which is strange) matter of fear. Well, I have clothed this book as it is; it may be some humour took me, as once it did old Jacob, who apparelled Joseph differently from all the rest of his brethren in a party coloured coat. It may also be that I took (as Jacob did in his Joseph) more delight in this lad, than in twenty other of his brethren born before him, or in a younger Benjamin brought forth soon after him.

When I thus did apparel him, I intended to send him forth

to his brethren, hoping hereby to procure him the more acceptance where he happily should come; and my expectation hath not failed. Deceived altogether I am not, as was Jacob in sending his Joseph among his envious brethren. For not only hundreds, but some thousands, have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough; though others, too nice, be not so well pleased therewith.

But who can please all? or how can any one so write or speak, as to content every one? If any mistake me, and abuse him in their too carnal apprehension, without the truly intended spiritual use, let them blame themselves, and neither me nor him; for the fault is their own, which I wish them to amend.

You that like him, I pray you still accept of him for whose sake to further your spiritual meditation, I have sent him out with these Contents.

His habit is no whit altered, which he is constrained by me to wear, not only on working days, but even upon holy days, and Sundays too, if he go abroad. A fitter garment I have not now for him; and if I should send out the poor lad naked, I know it would not please you.

This his coat, though not altered in fashion, yet is it made somewhat longer. For though from his first birth into the world it be near a year, yet he is grown a little bigger; but I think him to be come to his full stature: so he will be, but as a little pigmy to be carried abroad in any man's pocket.

I pray you now this sixth time accept him, and use him, as I have intended him for you, and you shall reap the fruit, though I forbid you not to be Christianly merry with him.

So fare you well in all friendly well-wishes,

R. B.

May 28*th*, 1627.

THE ISLE OF MAN;

OR

The Legal Proceedings in Man-shire against Sin.

THE lamenting Prophet *Jeremiah* in his days full of lamentation and mourning, seeing and also partaking with others of those miseries which befel the state of the Jews, justly procured at God's hands for their sins, doth here give them advice what was best to be done, that in this their distress God might shew them mercy; and that was to repent and turn unto the Lord, to the effecting whereof he counselleth them two things. 1. *To search out sin.* 2. *To put it to trial.* Lamen. iii. 40.

In the handling whereof I will proceed as here we do against a lewd and wicked malefactor, legally, according to the laws of this realm.

The first part of the process is to *search;* we know that when one hath offended the laws, hath committed any felony, murder, treason, or done any outrage, for which he is to be apprehended, he presently flying and

hiding himself, is pursued, and sought after; diligent search is made to attach him.

The malefactor here which doth so much harm on every one, every where without ceasing, is *Sin*. This is a notable thief and robber, daring to set upon any. He robbeth God of his honour, and man of God's favour. This thief stole from Angels their excellency of glory, from our first parents their innocency. This is he that robbeth us of our graces, the spiritual money which we have in the purses of our heart, to help us in our journey to heaven. This villain bereaveth us of our goods, driveth away our cattle, spoileth us of every temporal blessing, of our health, our peace, our liberty, and plenty. He it is that utterly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, body or soul.

This is a murdering thief; wheresoever he breaketh in, by day or by night, there will he either kill or be killed; man and sin cannot both live together. Most bloodily cruel he is, for he will spare none. He slayeth the hoary head, and killeth the tender mother with the new-born babe. He regardeth no person, no sex, no age, of so murderous a disposition is he, and so inhumanly barbarous.

He is a very strong thief, no human power can subdue him; he taketh man and bindeth him: for

Iniquity taketh the wicked, and holdeth him with the cords of his own sins. He will bear rule where he cometh, all must obey him. He will command the *Reason*, reign over the *Will*, and swagger over the *Affections*, and lead captive the whole man; and make him serviceable to his lusts; yea, and make him spend his whole estate to maintain him in his lustful humours; whether it be in pride, or drunkenness, or gluttony, or idleness, or adultery, or whatsoever else it is; he both must and will have maintenance, else will he set all on fire: for *Wickedness burneth as fire.*

This is an ungrateful and mischievous thief; for let any entertain him and favour him, he will work their overthrow. Yea, so vile a villain is he, that the more any make of him, the worse is he to them: for, *he withholds all good from them, he procureth mischiefs to light upon them.* He keepeth out grace from having any entertainment. He smothereth conscience from speaking; hardeneth the heart from feeling; blindeth the judgment from discerning; stoppeth the ear from hearing any good counsel; lameth the feet from walking in God's paths; benumbeth the hands from doing duties of charity; and maketh the tongue to falter in speaking of holy things. Neither yet doth he this only; but he worketh enmity betwixt his favourite and his best friend—even between God and his own con-

science. And to make up the height of his mischief, the more to strengthen himself against his foolish and unhappy friend, he, at unawares to him, letteth in, and that into the best room, (even the heart,) his great and most deadly enemy, the devil.

Thus covetousness did let him into Judas's heart, and set him on work to betray Christ. Flattery let him into the hearts of the false prophets to deceive Ahab. Carelessness lets him in to hinder the fruit of the Word. Loss of God's graces lets him in, and seven worse with him, to ruin a man utterly. Hypocritical vain-glory and covetousness did let him into the hearts of Ananias and Sapphira: for vain-glory made them sell all, to make a show to be like Barnabas: but covetousness with unbelief advised them to withhold some of the money, lest they should happen to want: but how to do this and keep their credit, they knew not; therefore hypocrisy, vain-glory, covetousness, and unbelief, called in Satan, to hear his counsel; who taught them to lie unto the Holy Ghost, even to the death of them both. Thus we see, what an ungrateful villain *Sin* is to his best friends.

Lastly, this thief is an artful subtle thief. Sin is deceitful; it beguiled Adam, David, and Solomon: yea, St. Paul, once rapt up into the third heaven, doth acknowledge that it deceived him. And whom

hath it not deceived? He is therefore carefully to be avoided and taken heed of: and this robbing, murdering, strong, ungrateful, mischievous, and subtle thief, diligently to be sought out.

But before *search* can be made, a watch must be set to espy him out, that he may be attached.

The watchman appointed for this purpose is *Godly Jealousy*, who hath ever an holy suspicion of a man's own ways, lest in any thing at any time he should misbehave himself.

This vigilant watchman hath with him two assistants ever to accompany him; the one is *Love-good*, a zealous fellow for God and good duties: the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against *Sin*.

These three ever keep together, so as *Sin* cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him and put him to flight.

The place where these are set watchmen, is called *Soul's Town*, a town of great resort, a thoroughfare never without travellers, *Ill motions*, day and night; and the posts, which are *Satan's suggestions*, ever and anon pass through, and many at the common Inn, the *Heart*, take up their lodgings.

This town is very spacious and large, for besides many back-ways, by-lanes, and out-corners, there are

four great streets: *Sense-street*, *Thought-street*, *Word-street*, and *Deed-street;* in some of which this lewd companion *Sin*, and his cope-mates will be found wandering.

When the watch is set, they have a charge given them, by one in authority, which is this; *keep thy soul diligently:* and withal they have a watchful eye to the Inn, and to *take heed lest at any time there be an heart of infidelity to depart from the living God:* commanding also the watchmen *to exhort one another daily, lest their hearts be hardened with the deceitfulness of sin.*

These watchmen have also a watch-word given them, even a word of preventing grace; saying to them, *This is the way, walk in it, when they are turning to the right hand, or to the left.*

To this watch-word, *Godly Jealousy* with his associates do willingly attend, keeping carefully the watch, so as the thief is descried, and presently they make *Hue* and *Cry* after him.

Thus *Hue* and *Cry* is written by the *Bible-Clerk*, and containeth infallible marks to discover *Sin*, whereby it may be certainly known; and they are these:

1. By the *Law of the Ten Commandments:* for by it cometh the knowledge of sin; for every failing in that which is commanded, and every thought, word and deed, against that which is forbidden, is sin.

2. By every *exhortation to virtue, and every dehortation from vice:* being appendices to the Commandments, shewing what we ought to do, and what ought to be shunned and avoided of us.

3. By *every threatening* which is in the word, of God's displeasure for sin.

4. By *punishment inflicted,* which is certainly God's hand for sin; for were he not provoked by sin, he would not afflict us.

5. By the *humble confession* of such as have acknowledged their sins in particular.

6. By *plain accusations,* laying sins to men's charges. *Isai.* lix. 3, &c.

7. By *reproofs and checks* for sin. 2 *Chro.* xix. 2.

8. By places *numbering up sins* by name in sundry Scriptures. *Rom.* i. 29, 30, 31, 32; 1 *Tim.* i. 9, 10; 2 *Tim.* iii. &c.; 1 *Cor.* v. 11; *Gal.* v. 19, 20, 21; *Rev.* xxi. 8; *Prov.* xi. 1; *Mich.* vi. 11.

9. By the *description of sin,* shewing what it is, as in 1 *John* iii. 4; v. 17; *Rom.* xiv. 23; *Prov.* xxi. 4; xxiv. 9; i. 21.

10. By the *description of godly men negatively,* by such things as they ought to avoid, as in *Psal.* i. 1; xv. 3, 5; xxiv. 4; *Ezek.* xviii. 8; *Isai.* xxxiii. 15; *Psal.* ci. 3; xvi. 4.

Lastly, by the *description of wicked men,* by their

bad qualities and conditions, *Psal.* x. 2, 11; xii. 2, 4; lvii. 21.

The *Hue* and *Cry* thus set out, it is carried by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to help in time of need, as David did: who saw *Sin* before him, and then made the *Hue* and *Cry*, saying; *Have mercy upon me, O Lord, according to thy loving kindness, according to the multitude of thy mercy do away all mine offences.*

This *Hue* and *Cry* must not be let slip at any hand, but be carried along in the pursuit, lest in following of *Sin*, men be deceived, and solid virtues be attacked instead of vices. For this we must know, as vices have not a few friends, (which shall after be showed,) so virtues have many enemies ready to bear false witness against them, that they may be pursued after as malefactors, that *Sin* in the mean while may seek shelter and escape; and the enemies are these:

1. One Mr. *Outside*, in the inside a carnal Securitan, a fellow that will come to his church, keep his Sundays and holy-days; but yet in the congregation while he sitteth among others, sometimes he is nodding, and sometimes fast asleep; and if he abide waking, then is his mind wandering abroad, so as he remaineth still ignorant, without any effectual power of the Word;

and being out of the church, he is presently upon his worldly business or pleasure.

This fellow cannot abide any after-meditation or Christian conference with others of that which he hath heard; but tells you his parlour shall not be turned into a preaching or praying place. Christians cannot meet except in church, but he calls their meeting a conventicle, and sends the *Hue* and *Cry* against it as against schism. This is a vulgar ignoramus and a blockish adversary.

2. The second is, Sir *Worldly Wise*, a very fool to God, a self-conceited earth-worm, whose wisdom is from below, and therefore sensual, earthly, and devilish, who proudly with much disdain, condemneth and contemneth the wisdom which is from above, pure and peaceable, sincere and charitable; and is ready to send the *Hue* and *Cry* after it, as after foolish and doting simplicity.

3. The third is Sir *Lukewarm:* this fellow is a temporizing time-server, Jack on both sides, he is all in the praise of moderation and discretion, one very indifferent between this and that: he cannot endure fervent zeal, but would have *Hue* and *Cry* sent against it as a fiery mad-brained rashness.

4. The fourth is Sir *Plausible Civil*, a fashionable fellow, framed to a commendable outward behaviour for

civility, but in matter of religion he hath no more, but what he hath by common education, custom, and example of others. To the life of religion he is a stranger: strict serving of God, and a more narrow search of our ways, he holds to be foolish scrupulosity, and is desirous to have the *Hue* and *Cry* sent out against it, as against fantastical preciseness.

5. The fifth is Master *Machiavel*, a mischievous companion; all for policy, little for piety, and then in pretence only: he is a very Jehu, zealous against Baal, to root out Ahab's posterity, for the more sure settling of the kingdom to him and his; but in state idolatry, a very Jeroboam, to keep the kingdom from being reunited to Judah. He cannot suffer gainful abuses to be reformed; but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the *Hue* and *Cry* made against their endeavours as against some Puritanical trick.

6. The sixth is one *Libertine:* this licentious fellow hath a chivalrous conscience, caring for nothing but how to pass on along his life in pleasurable contentments. Religion by him is held to be but a devised policy to keep men in awe of a Deity; and therefore when he seeth religion to be made conscience of, he presently causeth *Hue* and *Cry* to be made against it as against hypocrisy. This profane enemy laugheth and mocketh at Christianity.

7. The seventh is, *Scrupulosity*,* this is an unsociable and snappish fellow, he maketh sins to himself more than the law condemneth, and liveth upon fault-finding. *Weak Apprehension* is his father, and *Misunderstanding* his mother, and an *Uncharitable Heart* his nurse. The use of Christian liberty, if it be more in his conceit than he pleaseth to like well of, then would he have the *Hue* and *Cry* sent against it as against carnal security. This is a rigid and censorious adversary.

8. The eighth is the *Babbling Babylonian*,† this is a doting companion and superstitiously foolish; he boasteth of antiquity, though his ways be novelty; yet he will have it the old religion, and if any forsake it as idolatry, those he condemneth for schismatics, and labours to have the *Hue* and *Cry* sent out against all reformation in Christian Churches as against heresy. This is a bigoted antichristian adversary.

These are the principal informers (for I pass by petty companions) which endeavour to mislead the

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* Our reader must take care not to misunderstand this passage, or to suppose that our Author is making common cause with Sir *Plausible Civil* in his opinion of "foolish scrupulosity." He simply condemns that uncharitable temper which brands as sinful the slightest deviation from its own opinion even on non-essential points.—*Rom.* xiv. 2, 3, 4.

† Singularly applicable to our own day.

pursuer of *Sin*, and to set him to attach very eminent and excellent virtues for vices. Therefore it is necessary to have *Sin* set out by marks infallible in the *Hue* and *Cry;* else this subtle villain, *Sin*, will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

The shifts which commonly a thief maketh to escape in his flying away, are two:

1. Is his counterfeiting the habits of an honest man; so *Sin* craftily putteth upon himself the show of virtue, as Jehu did piety, for the getting of a kingdom, and establishing of it to himself; whose sin was covered with a pretended and hypocritical zeal for the Lord. Ananias and Sapphira made show of liberality like that of Barnabas, not discernible till Peter discovered it. For as Satan can transform himself into an Angel of light, and his Apostles into the Apostles of Christ; so can *Sin*, the seed of Satan, put upon itself the counterfeit of virtue.

2. A thief will alter his name, and by assuming the name of an honest man oftentimes escape away; and after this manner also escapeth *Sin*, vice getting upon it the name of virtue. And so Drunkenness escapeth under the name of Goodfellowship; Covetousness under the name of Good Husbandry; Filthy Ribaldry under

the name of Merriment; Pride of Apparel under the name of Decency and Handsomeness; Bloody Revenge for wrongs offered, escapes under the name of Valour; Foolish Wastefulness under the name of a Frank and Liberal Disposition; Superstition under the name of Devotion to Forefathers and the Old Religion; Remissness in punishing under the name of Gentleness; Flattery under the name of Unoffensiveness; Lukewarmness in Religion under the praise of Discretion; and many such like foul vices do thus deceitfully hide themselves, and so escape unattached.

If by these his shifts he cannot escape *Godly Jealousy*, that constant pursuer, then will he seek to be holpen by his kindred and friends; for *Sin* hath many, who will either so defend him, or excuse him, or deny him, or hide him, or make him so little in fault as will almost persuade *Godly Jealousy* that it is even needless so eagerly to pursue after him.

1. The first of these is his grandsire *Ignorance;* for he knows no sin, he cannot read the *Hue* and *Cry;* he breedeth *Sin*, and bringeth him up, and maketh no conscience of it; if *Sin* get into his house he holds himself safe enough.

2. The second, his brother *Error* the son of *Ignorance;* this fellow mistaketh all, and misconstrueth the whole *Hue* and *Cry*, and can find no fault with

Sin, and so endeavoureth to send the pursuer another way.

3. The third is his cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the act, whether it be a sin or no, and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may prevent certain dangers are disputed *pro* and *con* as men say. The sin of Usury by many is brought under *Opinion* as lawful some way. So the sin of Idolatry—(as it was disputed in Queen Mary's days,)—to go and hear a mass without inward reverence in order to prevent the imminent penalty of death. Many sins evident enough are made disputable if they yield profit, or be delightsome to the flesh, or such as may help to keep a man's person or state in safety; for all these *Opinion* will be a proctor.

4. The fourth is one Master *Subtilty*, his wit being attended on by *little conscience of the truth*. This man cometh with his distinctions to clear an act from sin; thus with his *latria* and *dulia* he will have idolatry no idolatry; so with his biting and not biting, and lending to the rich upon use, but not to a needy brother, Usury must be no sin. This *Subtilty* of wit with a chivalrous conscience maketh foul sins to pass along as no sins.

5. The fifth is called *Custom;* this old Sire patroniseth many vain and sinful practices. By this the Jews held it no sin in them to demand, and in Pilate to let loose to them, a wicked *Barabbas*, one worthy to die for insurrection and murder.

6. The sixth is a Popish fellow called *Forefathers;* he advanceth his ancestors and their worth, and thinketh so well of them that to imitate them is no sin. Thus the Samaritans justified their false worship.

7. The seventh is one Sir *Power;* he maketh ever that warrantable which Law establisheth, ordaineth and decreeth, nor doth he seek to alter it. Great and capital sins in the Romish Synagogue are thus countenanced.

8. The eighth is Sir *Sampler*, who produceth for patterns great and learned men's examples, as if they could not do amiss; but whatsoever they do or say, it must be good and lawful, and therefore imitable without sin.

9. The ninth is Sir *Mostdo*, who maintaineth sin from a general practice, because multitudes do it here, and there, and everywhere; and therefore is it no sin to do such a thing, which almost all, or the greatest part, do.

10. The tenth is one Sir *Silly*, one made all of good meaning, who will qualify the fact by thinking no harm,

or intending well. Thus would Saul have justified his rebellion, and Abimelech excused his taking of Abraham's wife. And thus vain persons excuse their wanton communication, profane oaths, foolish jestings, and such like, saying, they mean no harm, they only make themselves merry. Thus Sir *Silly* is he that maketh simple souls plead good meaning for all their foolish superstition, blind devotions, and licentious merriments.

11. The eleventh is *Vain Hope*, who teacheth to put off the fault to some other, as Adam to Eve, and Eve to the Serpent, and to deny the fact, as Cain did, even to God himself, hereby hoping to shift off sin, and to escape punishment, who maketh God all of mercy to the exclusion of justice.

12. The twelfth is the Lord *Presumption;* he feareth not judgment, he blesseth himself in his evil ways, he maketh a covenant with Death, and a league with Hell, and suffers sin to be his daily guest, and will let the *Hue* and *Cry* pass along without any fear of peril, as nothing at all concerning him.

13. The thirteenth is Sir *Wilful*, hating to be reformed; this is an obstinate friend for *Sin*, who will wilfully defend it, and be careless of all reproofs. This fellow in contempt will tread down the *Hue* and *Cry* under his feet, and maintain *Sin*.

14. The fourteenth is Sir *Saintlike*, which under the show and shadow of piety, and pretended honesty, will cover much iniquity, and hide it for a time, that it be not taken by the pursuer with the *Hue* and *Cry;* such were the hypocritical Scribes and Pharisees.

These great ones, and many other more, are the friends of this thief and rebel; but yet for all these favourites, *Godly Jealousy* espies him out in his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

The Justice is not one of a mean rank, or any petty Justice, but the very *Lord Chief Justice* of Heaven and Earth, the LORD JESUS; for it is he that can give the warrant to attach *Sin*, no other warrant will *Sin* obey.

The warrant is the Power of GOD'S Word. The form of which warrant is, to search out and attach *Sin* with all his associates, and to bring him and them before authority, to answer to such things as shall be objected against them in his Majesty the King of Heaven's behalf.

The procuring of this warrant is by going unto and conferring with some of the *Lord Chief Justice's* Secretaries, the Writers of Holy Scriptures, setting down this charge, as Jeremiah doth, (Ch. v.) *to search and try our ways.*

This warrant procured, *Godly Jealousy* taketh and carrieth to an Officer which hath authority to make search and attach *Sin.*

This Officer, without which *Sin* neither can, nor indeed will be attached, is *Understanding*, who knoweth what *Sin* is.

Now as there be four sorts of Officers which may attach felons by warrant, the *Deputy Constable*, the *Tithing Man*,* the *Petty Constable*, and the *Head Constable:* so is the spiritual Officer fourfold.

1. The *Deputy Constable* is commonly some neighbour, intreated to perform the office in the other's absence; this is the very shadow of a constable, and will not willingly intermeddle in anything; so as the people where he dwells may do, for all him, what they list.

This *Deputy Constable* in this spiritual Township is the *Understanding darkened*, the son of *Ignorance*, and grandchild of *Blindness of Heart;* this is a blind constable, and hath never an eye to see with.

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* Our Author's meaning will perhaps be mistaken, especially by some of our town readers, unless they remember that every Hundred throughout our land was divided into ten Tithings, and every Tithing into ten Friburghs or Boroughs, each consisting of ten families. Every Tithing had officers called Tithing men or Borseholders; and to these our Author refers.

This suffers all disorder in the whole man or Soul Township. Here be such as be alienated from the life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken for their reformation; for this foolish fellow employeth himself about his grounds, cattle, sheep and oxen, about buying and selling; as for the estate of his Soul, he is to it a very stranger; he knows the price of corn, oxen and sheep; but what is the excellency of Virtue, what the evil of Vice, what the price of his Soul, he neither knows nor cares to know.

2. The *Tithing Man* which commonly is a mean fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where he hath his dwelling. If any amendment be sought, it is only for some notorious shameful misdemeanour, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

This *Tithing Man* is *Gross Understanding*, like one purblind, who cannot see afar off, but only gross transgressions forbidden in the Law, according to the sound of the bare letter only; as theft, murder, adultery, and so forth. The spiritual meaning and large extent of the commandment he is wholly ignorant of. This purblind *Tithing Man* suffers a number of disorders in

his Township, and must be much urged to see very gross and foul misdemeanours; else will he not seek to reform them.

3. The *Petty Constable*, which is some civil honest man of the parish, and perhaps hath some country learning, but yet is a one-eyed fellow, half-sighted, and so passeth by many faults.

This *Petty Constable* is the *Understanding somewhat cleared;* he hath an insight into the Moral Law, who by civil education, some art and learning, and an outward form of Religion, and reading in the Bible now and then, can speak of the Gospel historically, and prettily discourse of Religion.

But this his knowledge is only superficial, for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Gospel, or Law of Liberty, is he any professed Student. He is no Inns of Court man, never brought up in the Inner Temple. He maketh neither the Common nor Statute Law his profession.

As he is no Student in these, so he is no practitioner, but only aimeth at civil behaviour, common honesty, and careth to be held only a Christian at large, and to profess the Religion of the present state, without any more curious endeavour to proceed further to find out the power of Religion.

Therefore where this kind of understanding dwelleth, his care is had only to see to disorders against civil honesty and common moral duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This half-sighted constable, a superficial follower in Divine Truth, aimeth at no more.

The sins immediately against God, and against his Gospel, as unbelief, impatience, pride, disdain, envy at other men's gifts, presumption of God's mercy, abuse of his favours, and many such he taketh no notice of, but permitteth them to live where he hath to do, without control.

4. The *Head* or *Chief Constable* is a man of right and good understanding, knowing his office, and the duties thereto belonging, with care and conscience to discharge the same; for he is studious in both laws, and a good practitioner therein.

This *Chief Constable* is *Illuminated Understanding:* that is, one that hath both his eyes to see with, of nature and of grace, he is well read, both in the Common Law, the Law Moral, and the Statute Law, the Law of Liberty, the Gospel of Christ; he hath been a long practitioner in both, and is called the *spiritual man*, who can discern and judge of all things.

The place of his common abode and dwelling, is in

Regeneration, a very healthful, comfortable, and commodious habitation. He is no straggler; but loveth to keep home, and to look to his office.

He hath an excellent family, his wife is called *Grace;* his two sons, *Will* and *Obedience;* his three daughters, *Faith*, *Hope*, and *Charity;* his two servants, *Humility* and *Self-denial;* and his two maids, *Temperance* for his summer-house of prosperity, and *Patience* for his winter-house of adversity.

This *Chief Constable*, where he dwells, keepeth very good order, he suffereth not the rebel *Sin* to rule and swagger in the township of his soul.

If *Drunkenness*, as once in Noah; or *Adultery*, as once in David; or *Pride of Heart*, as once in Hezekiah; or *Envy*, as once in Miriam; or such like happen to be found where he hath to do, he speedily sendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in some street of this town, yet they get there no abiding place; though he cannot ever and at all times prevent their creeping in, yet he always taketh care that they settle not themselves where he hath to do, but will dislodge them wheresoever he shall find them: for he is very careful in his office to discharge it to the utmost.

This *Chief Constable* is he to whom *Godly Jealousy*

bringeth his warrant to seek out the rebel *Sin* and to attach him.

This constable having received the warrant, presently addresseth himself to make the search. But for that *Sin* is masterful (especially every capital sin, which is attended on by many other) and will not easily submit, but dare make opposition against authority, till he be over mastered; therefore this man takes with him sufficient company to watch *Sin* from escaping, to go very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

First, he taketh his own two servants, *Humility* and *Self-denial*, which ever in every search necessarily attend him.

Then going together, he calleth upon his next neighbour, *Godly Sorrow*, with his seven sons, ready to bear them company. 2 *Cor.* vii. 11.

1. The first of these is *Care* to find out sin, that it may not be hid.

2. The second is *Clearing*, which when he espieth sin will not wink thereat, nor partake with it.

3. The third is *Indignation*, a fierce fellow, which can never look upon any sin, but with a godly anger.

4. The fourth is *Fear*, not natural or dastardly fear, nor servile fear, all too base minded to attach sin; but such a fear as maketh him to stand in awe of God,

rejecting all fellowship with the wicked and partakers with sin.

5. The fifth is *Vehement Desire* to apprehend sin, to be in God's favour, in love with the godly, and free from his own corruptions. This is a stirring fellow.

6. The sixth is *Zeal*, who dare seize upon even the most capital rebel, for he is like to *Phineas*, ready to thrust him through and to kill him wheresoever he findeth him.

7. The seventh is *Revenge*, who answereth to his name, for he desireth to pay *Sin* home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on *Sin*, and bindeth him at the *Chief Constable's* command to lead him away.

These are able to take prisoner the sturdiest rogue, the stoutest rebel, and strongest thief. What sin in the soul is it which this *Chief Constable* with his men, his neighbour *Godly Sorrow* and his seven sons cannot over master, and lead by God's grace captive, and make it the king's prisoner?

As the constable goeth with these his many neighbours and with his own servants, to the number of ten besides himself, a couple of busy fellows uncalled thrust in themselves to increase the number.

1. The one of these is *Self-love*, a pestilent fellow;

for he not only can hinder the constable's diligence in taking pains to search, but in searching to be too partial and over-respective to himself, if the sins sought after be either pleasurable or profitable; but also withal, he can dull the spirit of *Godly Sorrow*, and do his seven sons very great mischief, as by their confessions afterward it doth appear.

Therefore when the constable *Understanding* espieth him, he commandeth forthwith his servant *Self-denial* to put him out of the company for hindering the search.

2. The other is *Self-conceit;* the former lewd companion disordereth all the affections; this blindeth judgment, by the overweening of a man's self, and will pick the warrant out of the constable's pocket, and will blow out the candle-light which is in the constable's hand, if it be not prevented.

This wretched fellow of all wise men is held a fool, for *The way of the fool is wise in his own eyes, and there is more hope of a fool than of him that is wise in his own conceit;* and therefore are we dehorted from being *wise in our own eyes, or leaning to our own wisdom;* and a woe is pronounced against such; yet is the fool a very dangerous fool and a knave too; he will so deceive by flattery. He will make a man believe his *ways to be clear in his own eyes, when the*

end thereof is death. Yea, can beguile a *generation of men, and make them to think themselves pure in their own eyes and sight, and yet are not washed from their filthiness.* Such a conceited fool was the Laodicean Angel.

The *Constable* therefore commandeth his man *Humility* to thrust this fool and knave out of their company, before they make search for *Sin;* for if these be suffered to go along with the rest, labour is but lost, *Sin* will never be found out and attached.

Now when the constable hath rid away these two troublesome companions, (for they usually go together) then he goeth unto the place where he knoweth that *Sin* hath taken up his lodging.

The place is a common Inn, an harlot's house called Mistress *Heart*, a receptacle for all villains, profligates, and thieves, and for all dishonest persons whatsoever, none are denied house room or harbour there.

And that she is such a dishonest woman, is clear and evident, as in her arraignment shall be fully proved.

But to cover her naughtiness as much as she may, she hath gotten into her house one called *Old-Man*, corrupted by her deceitful lusts, to become her husband, when indeed she is his own daughter; and so keep they rout and riot night and day. If any honest Traveller (a good and godly motion) happen sometimes

to fall in there unawares, he is straightway denied entertainment. Her answer is by and by, that her lodgings are taken up for other manner of men, that there is no room for any such troublesome guests as these be, and that none can be merry for them where they come hindering all good fellowship.

The house in which this riot dwelleth, hath many inlets, five doors open for their guests to come in at. These five doors are the five senses.

1. The first is the *Door of Hearing;* the first that ever was opened to let in *Sin* as we may learn in the Serpent's beginning to tempt Eve.

At this door entereth in Lying, Slandering, Backbiting, Filthy Communication, Flattery, Swearing, Error, Heresy, False Doctrine, Tale Bearing, Blasphemy, and with these enter also Ill Opinions of one another, Uncharitable Judging, Ill Suspicion, Rash Credulity, and many other sins, caused and committed by the tongue, through want of wisdom and charity.

2. The second is the *Door of Seeing*, at this enter in the lusts of the eye; Adultery, Covetousness, Desire of Naboth's vineyard, the marriage of the sons of God with the daughters of men; Achan's theft, who saw a wedge of gold, and desired it, and took it; many are the sins which enter in by this door, through want of chastity and contentment.

3. The third is the *Door of Tasting;* at this enter in Riot, Gluttony, Drunkenness, Revellings, and the fruits thereof, Chambering and Wantonness, Prodigality, Quarreling, and Fighting; and many other cursed effects of seeking to satisfy the appetite, which the goodly man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

4. The fourth is the *Door of Smelling;* at this enter in Foolish Niceries, Perfumings and other allurements to dalliance, Effeminateness, and such like.

The fifth is the *Door of Feeling;* at this door entereth Wantonness, Selfish Indulgence, and other fruits of the flesh.

These be the doors by which all sin ordinarily entereth into the heart, except original sin bred within, and brought from the womb; as also Satan's immediate suggestions suddenly cast into the heart.

When sins enter in at any of these doors, they first come into the hall, where attendeth *Common Sense* to welcome them.

Then they go into a parlour, a more inner room, and there stayeth *Fantasy* to entertain them.

After this they ascend into an upper chamber, and are there received of *Intelligence*, who presently acquainteth Mistress *Heart*, the mistress of the house with it, which is in her dining room, what are the com-

pany and number of her guests come in; for this hostess is a stately dame, and is not to be spoken with by and by. Thus as you have heard are her guests entertained and brought into her.

With her are eleven daughters attending her as maids, abandoned as herself.

These eleven waiting maids are the eleven passions of the Heart, corrupt, disorderly and immoderate wantons, which be these:

1. The first is *Love*, set all on pleasures, profits, honours, and wholly upon worldly and fleshly vanities; contrary to that in 1 *John* ii. 15, *Love not the world, nor the things that are in the world.*

2. The second is *Hatred*, which is contrary to Love, setting itself against God's Word, good men, and good things, a mischievous maid ever setting one another at odds, and disquieting often the whole house and the table of guests.

3. The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there; never resting, never satisfied with either riches or honours, or variety of pleasures.

4. The fourth is *Detestation*, contrary to Desire, which loatheth and cannot endure good counsel, good company, godly conference, much less reproof or any opposition in her ways.

5. The fifth is *Vain Hope*, which possessing the heart, maketh it foolishly presumptuous.

6. The sixth is *Despair*, contrary to Hope, which causeth acts against reason, against nature sometimes; as it did in Ahitophel, in Saul, in Zimri, in Judas, who killed themselves. It also maketh men run into dissolute and rebellious courses, even to walk wilfully on in evil, as being without hope.

7. The seventh is *Fear*, which passion doth so slavishly captivate the mind, as it will make a man forget his duty to God, so as he may escape danger with men, as it did Peter and Pilate; and is ever a false friend in adversity.

8. The eighth is *Audacity*, contrary to Fear, which maketh a man fool hardy, without deliberation to thrust himself into imminent dangers as it did the Israelites.

9. The ninth is *Joy*, which cheereth a man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

10. The tenth is *Sorrow*, contrary to Joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the land of Egypt.

11. The eleventh is *Anger*, which cometh upon a man not only for apparent injury, as on David against

Nabal, but upon imagined wrongs, as on Haman against Mordecai, Naaman against Elisha, and Ahab against Micaiah.

There is no passion contrary to this: for though quietness be contrary to anger, yet it is no passion; therefore they are but eleven as Thomas Aquinas reckons them.

Besides these attending very diligently on Mistress *Heart*, she hath a man servant called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at Mistress *Heart's* and her maids' commands.

If *Love* in a maid affect a young man, though all her friends be against it, yet mark how she sets *Will* on work for her. I will have him (saith she) though I never have good day with him. *Will* here must make the match against all gainsaying. Judah, he lusted after one he saw in the way (not knowing it to be Tamar:) *Will* must here make the base bargain. What (saith she) wilt thou give me? I will (saith he) give thee a kid.

As *Love* sets *Will* at work, so doth *Hatred*, as we may see in Esau, I will kill my brother Jacob. So doth *Desire*, as in Adonijah, who said, "I will be king." In Gehazi, greedy of gain, "I will run after

him;" *Will* here made the feet to run, the tongue to speak, the hands to receive. So in Judas, to betray Christ; *Will* must do it; "What will you give me, and I will deliver him into your hands?" Thus to these and all other passions, this *Will* is made a pack-horse, a slave, and without him they can do nothing. *Will* is the man that must ever do the deed for every passion, though they be contrary one to another; miserable is his service that must be commanded by so many mistresses, and so disagreeing among themselves one from another.

When the *Heart* hath entertained her guests thus as you have heard, and received them into her dining room, provision is presently made for them, yea she hath it ever ready for them, as never being without many guests.

The table is spread, which all must sit at, and this table is *Instability;* for inconstant are the thoughts of the deceitful heart.

The table therefore is not square, but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another; although some at one time sit nearer to her than at another, as guests do that sit at such a round table.

The table-cloth that covereth it is *Vanity;* for upon Instability, with such vicious guests, what can there be but vanity; this Solomon found in all his inventions, *Eccles.* i.

The bread set on the table is the *Fitness of every sin's proper object*, without which sin actual can no more live than a man without bread.

The salt which seasoneth sin's appetite to feed itself is *Opportunity*, for time, for place, for person; this sharpeneth sin to be working, as the appetite to receive food, when it is well seasoned.

The trenchers to eat on are *Strength* of every man's nature to act sin.

The napkins to make clean their hands and mouth in eating, are the *Pretended shows of virtue*, contrary to these vices, by some good works (so they wipe their mouths, as the harlot in the Proverbs), and by some good deed of either one kind or other outwardly done; and thus they wipe clean their fingers, and will not be thought to be the unclean persons which they are taken for.

The dishes of meat set before them are only three:

The first is the *Lusts of the flesh*, and this is served up in the place of pleasure.

Of this dish feedeth heartily Unholy Affections.

The second dish is *Lust of the eyes*, and this is served up in the platter of profit.

Hereon feedeth Covetousness, Usury, Oppression, Bribery, Extortion, Dishonest Gain, and such like. Of one of these two dishes do all sins taste, except the sin of Swearing, in which is lewd profaneness of heart, but neither pleasure nor profit as in other sins; though by swearing, ungodly men sometimes in buying and selling make gain unjustly.

The third dish is *Pride of life*, and this is served up in the charger of worldly estimation. This is very windy meat, which puffeth up the mind with vain glory of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding.

Of this dish feedeth Arrogancy, Pride of Spirit, Love of Eminency, Desire of Superiority, and Outward Reverence, and such like, for which they are made to pay well.

The drink which they drink to make them digest their meat, is the *Pleasurableness of sin* for the present.

There are waiters at this table to give attendance that nothing be wanting.

Where Displeasure is, there Hatred will attend.

Where Covetousness is, there unsatiable Desire will be.

Where Flattery, that base humouring disposition to

get grace and favour sitteth, there Fear to Offend will stand by.

Where Impatience takes his place, there Anger is ready waiting to do his will.

Where Inconsiderateness sits, there Audacity and Foolhardiness will wait.

Where sullen Malcontentedness sits, there Despair will soon give attendance.

Where Joviality taketh his place, there Joy will bid him welcome.

Where Credulity sits, there Vain Hope will be.

And thus they attend upon the table, to give their guests all content to the utmost.

After full feeding, follows the taking away of these dishes of pleasure, profit, and honour.

Now where vanity was the table-cloth, what can the taking away be, but vexation of spirit, as Solomon speaks? For it is with these, as with guests in an inn, all merry and pleasant while they be eating and drinking, till the Chamberlain cometh to take away, and giveth them a round reckoning; and then they take to their purses with almost a deep silence, so displeasing is payment on a sudden.

After supper Mistress *Heart* provides them their lodging.

The place they lie in is but one room for all their

guests; but it is large enough for all; the room is *Natural Corruption.*

The bed which they lie upon is *Impenitency*, and the coverings are *Hardness of Heart*, and *Carnal Security*, in which they lie snorting carelessly till the *Chief Constable* come upon them, and attach them all one after another, the greater villains, and the lesser thieves, not sparing any; he feareth not to attach the capital, neither passeth he by any of their meanest associates.

The attaching of sin is nothing else but the apprehension of God's wrath striking us with fear, through the terror of the law, and our guiltiness of the breach thereof.

For in this spiritual attaching, it is as in the attaching of felons, who knowing themselves guilty of the breach of the laws, are stricken with fear, in their apprehension of death, which they know they cannot escape.

These thieves thus apprehended, the *Constable* carrieth them to the next Justice, by authority of his warrant.

The Justice is *Well-informed Judgment*, able to examine every malefactor, that is, every sin, brought before him.

A Justice of Peace must be a man of wisdom and experience; so this spiritual Justice must be a judg-

ment well-informed in wisdom and discretion, wisely to proceed against sin.

It is meet that a Justice be learned in the laws to know how to proceed legally; so must this spiritual Justice be learned both in the Law and Gospel, to know what sins are committed against either of them, and thereafter to proceed.

A Justice is commonly to be one in that country where he is an inhabitant; so this Justice must be every man's *well-informed judgment* within himself, not another man's; for it is not another man's judgment that can sit down in his soul, to try and examine his heart and ways, but his own judgment. *For who knoweth what is in a man, saving the spirit of a man which is in man.*

The Justice's office is to preserve peace, and to see the laws observed, and to see to the suppressing of all disorders, routs, riots, robberies and conspiracies; also to take order for all vagabonds, stout and sturdy beggars; yea, to see the reformation of all unlawful gaming, and every misdemeanour whatsoever, by law prohibited, contrary to the peace of our Sovereign Lord the King, and the quiet of the weal public; so this spiritual Justice, his office is to see peace kept between God and himself, to see the laws of God observed, and to see all disorders in his soul, as vagrant thoughts, sturdy

resolutions, riotous behaviour, every misdemeanour in thought, word, and deed forbidden by God's law, contrary to the peace of a good conscience, and the quiet of the soul, contrary to the dignities of a Christian, and the honour of our Sovereign Lord the King, Christ Jesus.

When a malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to bind some over to prosecute against the felon at the assizes; and lastly, in the mean space, to send him to the gaol, if he be not bailable.

First. He is (as it is said) to examine the party apprehended and brought before him, and to demand his name; then to inquire after the fact and the nature of it, with the occasions, causes, and degrees, with the associates, evident signs, the fruits and effects thereof; so this spiritual Justice is to examine sin.

1. To know the name and nature thereof, and to what commandment it belongeth, so that he may consider what statute of God is broken.

2. What were the occasions offered, as David, by looking out, saw Bathsheba washing herself.

3. What were the causes moving thereto, as envy in the Jews to put Christ to death, and in Cain to kill Abel.

4. What are the several sorts under one and the

same capital sin; as under theft, covetousness, and cozenage, &c.

5. What be the degrees in the same sin; as in stealing, not from the rich, but from the poor; not from a stranger, but from a Christian brother, from father, and mother; in killing, not an unknown person, but against nature, his father, mother, his wife, his child, himself.

6. What sins accompanied the same; as the making of Uriah drunk, and the murdering of him, accompanied David's adultery.

7. What fruits and effects did follow thereupon; as from Will-worship and Idolatry cometh ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of God's true worship and sincere professors thereof; and from this, at last, comes bloody persecution.

Second. In examining, the Justice is to set down the examination and confession of the party; so this spiritual Justice, after he hath thus examined his ways, he is to set it down: this is a *serious consideration* of all his sins and offences, and such a remembrance of them, as may make a man to forsake them, and to turn his feet unto God's statutes, as David did. The examination without this, will be in effect as nothing: this must not therefore be at any hand omitted.

Third. The Justice is to bind over to prosecute against the felon at the next assizes and gaol-delivery; so doth this spiritual Justice bind over *True Repentance* to follow the law, and to give evidence against this felon *Sin;* which he is very ready to do; for it cannot be (if a man's judgment be well informed upon serious examination with a careful and considerate remembrance of all his sins) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

Fourth. The Justice finding the offender not bailable by law, he maketh his *mittimus* to send him to the gaol, there to be in durance to the next assizes: so this spiritual Justice doth; for he knows by the law of God, that the reward of sin (of what kind or degree soever, greater or less, though but in thought) is not bailable by any man. No man is able to answer God for the least deviation from God's law; for if he continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in bail to answer God for the sin, nor sin in itself bailable, he maketh his mittimus, and delivereth it into the *Constable's* hand, to carry him to the gaol.

The *Constable*, you have heard, is *Illuminated Understanding.*

The mittimus given him, is the active power of the well-informed judgment, forcing the exercise of the understanding against sin, to find out remedies to keep it under.

The Chief Gaoler is Master *New-Man*, placed over the prisoners, and made the Gaol-keeper by the Sheriff; for the prison is his, and he is to answer the King for them.

The Sheriff is *True Religion* wrought in man's soul.

The Under-Sheriff is an *Holy Resolution* to perform what the Sheriff commandeth, and what he is by his office to do.

If any prisoner, *Sin*, break out, the Sheriff, *Religion*, must bear the blame, saying, this is your Religion, is it?

The Gaol is *Subjection:* for, saith the Apostle, (as if he were the Gaoler) *I keep under*, here is the keeper: *my body*, here is the prisoner; *and bring it in subjection*, here is the prison. When sin is brought under subjection, that it doth no more reign, (as it doth in all natural men, but not in the regenerate) then it is put in prison, but not before.

Now the Chief-Gaoler, Master *New-Man*, hath with him three Under-Gaolers to look well to the prisoners; and all little enough, they be so many and so exor-

bitantly unruly, ready to break prison daily, if they be not diligently seen unto.

This Master *New-Man's* three Under-Gaolers, are his Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by St. Paul in his Epistles.

1. Is *Saving Knowledge.* This looks to these sorts of prisoners; Ignorance, especially; Wilful Error; Vain Opinions; Jangling Sophistries; False Doctrine; Heresies; Doctrine of Devils; and such like.

2. Is *True Holiness.* He looketh to all the transgressions of the first table; as to Atheism; Paganism; Judaism; Turcism; Unbelief; Desperation; Presumption; Confidence in Strength, Riches, Places, Policy, and Multitude: so also to Will-worship; Imagery; mere Outward Services without the Inward; Papistry; and all Corruptions of God's Worship: likewise to Blasphemy; Rash Swearing; False Swearing; Cursing; Idle Talk of God; Contempt of his Word and Works; a Vicious Life. Lastly, to Sabbath Breaking; Neglect of Public Worship; Profaneness; Persecution of the Truth; and to an infinite number of other sins against God and true holiness.

3. Is *Righteousness.* This looks to all the sins against the second table; as to Rebellion; Disobedience; Murder; Malice; Adultery; Fornication;

Theft; and Cozenage; to False-witness Bearing; to Backbiting; to Discontentment; and all other transgressions, many and manifold, comprehended under these Commandments.

Now because these prisoners be unruly, if there be not a strict hand kept over them: therefore, lest they should at unawares break forth, to the danger of the Sheriff, *Religion*; the Gaoler, Master *New-Man*, hath fetters, gyves, bolts, and manacles, to hold them in, and to have them in command.

And they are these: Respect unto the Commandments of God in all our ways; Holy Meditations; Lawful Vows; Religious Fasting; Fervent Prayer; and Conscionable Practice of our Christian Duties to God and Man. All these are strong chains and links to keep under and to fetter the body of *Sin*, and all the fruits thereof, and to hold them in subjection; to keep the whole man in obedience unto God, when they be fastened and knocked on by the hammer of God's Word, and the effectual power thereof.

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the prison be strong; for the prisons of the best keepers that ever were, have been broken: Drunkenness brake out from Noah; Rash and Unadvised Speeches from Moses; Idolatry from Solomon; Adul-

tery from David; Cursing and False Swearing from Peter.

Therefore, the Gaoler, Master *New-Man*, must look daily to the prisoners, and to see the prison-house sure; and to do this:—

1. He must see the doors, which are his senses, to be shut; and to have a care to lock up *Taste* (that Drunkenness and Gluttony break not out) with the key of Moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the key of Trying before we trust. To lock up *Seeing* (that Uncleanness break not out) with the key of Continency; and to bar this door fast also with Contentation, that Covetousness break not forth.

2. In the next place he must take heed that no lewd companions lurk about the prison-house, either by day or by night, lest they cast in files, to file off the bolts; or picklocks to open the doors, to let the prisoners escape.

These lewd companions are the *Devil*, the *Wicked*, and our own *Corrupted Reason*. Their files and picklocks are *suggestions* from Satan, evil counsel from men, worldly and fleshly arguments of their own inventions; to make no conscience of sin, but to file off all those bolts, and to open the doors of Senses, that *Sin* may break loose, and get out of subjection, to the

Gaoler's overthrow and utter undoing, if diligent watch be not kept.

3. He must see to the walls of the prison, that they be strongly built with good stones cemented together. These are Moral Virtues and Evangelical Graces, by which, as by walls, our sins and our natural corruptions are kept in. Though Master *New-Man* lock and bar the doors, yet if the walls be weak, the prisoners may get out.

4. And lastly, he must look well to the foundation of the house, that it be not undermined. The true foundation of subjection of *Sin*, is the power of the Death of CHRIST, and of his Resurrection; into whom by faith, through the operation of His Spirit, by the Word, we are ingrafted.

This must not be undermined by Popish doctrine of free-will, and abilities of ourselves to over-master *Sin*.

All these things well and diligently looked unto, the prisoners will be kept safe in the Gaol, under Master *New-Man*, until the time of the assizes.

And thus much for the first part of my subject, the *Searching*, the *Attaching*, and *Imprisoning* of *Sin*. The other part, which is the *Trial*, followeth.

THE SECOND PART.

The Trial of Sin.

AT the time of Assizes by the King's appointment, cometh the Judge, attended on by the Sheriff, the Justices of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to be tried and adjudged.

The Judge coming in place, he hath his seat or bench, and being set, the Commission is read.

The Judge is a Judge of *Oyer* and *Terminer* in the Circuit where he is appointed to sit. The judgment here is absolute, without any appeal from his sentence.

The Judge spiritually understood, attended upon by *Religion*, the Sheriff, and the Under-Sheriff, *Resolution*, is *Conscience*.

From this judgment is no appeal, for he is in God's stead, therefore must his sentence stand, and we must submit to it.

The seat or bench on which this Judge sitteth, is *Impartiality;* for *Conscience*, well informed, will judge in righteousness and truth, without all partiality, with-

out respect of any person. He regardeth not the rich and mighty, no bribe can blind him; neither doth he pity the person of the poor, to give for pity an unjust sentence; but as the truth is, so speaketh he.

The *Commission* is the active power of Conscience, given of God by His Word, to condemn the guilty or to acquit the innocent, except this Commission be lost.

Sometimes it is lost, as when conscience is dead, as in all ignorant persons; or seared with an hot iron, as some men's have been and are,—such as fall from the faith, and are past feeling, by reason of the blindness of mind, and hardness of heart; or else benumbed, as in those that fall into some grievous sin, as did David; who lay therein, until Nathan found the Commission, and acquainted him with it, when he said, *Thou art the man.*

If the Commission be lost, the power of Conscience lieth dead, seared, and benumbed; then the Judge can do nothing till it be found, and being found, it is read openly.

The reading of this Commission before the whole County, is *every man's experimental knowledge of the power of Conscience;* by which is acknowledged his authority to sit as Judge over every thought, word, and deed, of man.

The Circuit of this Judge, is his own *Soul.* He is

not to sit and judge of other men's thoughts, words, or deeds, but of the thoughts, words, and deeds of that man, wherein he is. A man's own Conscience is Judge of himself; to judge another is out of his circuit, neither hath he any authority from the King of Heaven, to enable him so to do. Knowledge may go out to see and discern of other men's ways, but Conscience keepeth ever at home, and sits within to judge of that man's courses, whose Conscience he is. Conscience only troubles a man for his own sins; it cannot for another man's, but as far forth as he hath made them his own, and being accessary to them by commanding, alluring, counselling, commending, excusing, defending, or winking thereat, when he ought by his place to have punished the same.

This Judge in this Circuit is Judge of *Oyer* and *Terminer;** he will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is he prudent and careful to know what and whereof to give sentence, before he doth judge. This is the Judge.

The *Justices of Peace* in the County are there, and do sit with the Judge, and are in commission with

* This phrase signifies "To hear and determine."

him. Of these some are of the *Quorum*, and of better rank; some are meaner Justices, and take their place lower.

The Justices of Peace in the soul of better rank, are *Science*, *Prudence*, *Providence*, *Sapience*: the inferiors are *Weak Wit*, *Common Apprehension*, and some such like.

These Justices have their Clerks there, ready with their examinations and recognizances. Justice *Science*, his Clerk is *Discourse*; Justice *Prudence*, his Clerk is *Circumspection*; Justice *Providence*, his Clerk is *Diligence*; Justice *Sapience*, his Clerk is *Experience*; Justice *Weak Wit*, his Clerk is *Conceit*; and Justice *Common Apprehension*, his Clerk is only *Sense*; a couple of poor Justices.

With the Judge and Chief Justices are, in commission, the King's Sergeant, and the King's Attorney.

The King's Sergeant is *Divine Reason*; a man of deep judgment in the laws of his Sovereign, swaying much with the Judge.

The King's Attorney is *Quick-sightedness*: both are excellent helps and assistants to search out, and to handle a cause before Judge *Conscience*.

For *Quick-sightedness* will soon espy an error in pleading, and *Divine Reason* will enforce a just conclusion, and so move the Judge to give sentence

according to equity and right. If these should be wanting, many matters would go amiss.

There is also the *Clerk of the Assizes*, the keeper of the Writs, that hath all the Indictments.

This Clerk is *Memory*, which retaineth all those names of every sin, with the nature of the offence, and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerk, there is the *Clerk of the Arraignment*, who readeth the Indictments.

This Clerk is the *Tongue*, making confession of our sins.

Lastly, there is the *Crier*.

This is the *Manifestation of the Spirit*.

Before the Clerk of the Arraignment readeth any Indictment, it is first framed by the *Complainant*.

This Complainant is *True Repentance*, or Godly Sorrow.

The framing of the Indictment is the laying open of sin, as it may be known and found out to be sin, according to the true nature thereof.

Moreover, an *Inquest*, or *Grand Jury*, there must be, by whose verdict the Offender is indicted, and made a lawful prisoner; yet is this indictment no conviction. What these agree upon, is delivered up

in writing to the Justices. On the back of this indictment, framed by the Complainant, they write either *Ignoramus*, or *Bills vera.*

If the former, then the complaint is judged false; it is left in record, but the prisoner is not indicted.

If the latter, the prisoner is indicted, the indictment read, and the prisoner brought to the trial at the bar.

This Grand Inquest, or Jury, are the *Holy men of* GOD, whose writings are the Holy Scriptures in the Old and New Testament.

By the verdict of these, every thought, word, and deed of man, is either freed, or made a lawful prisoner.

But yet this verdict is no lawful conviction of particular men, till they be rightly applied.

If they write upon the Indictment or Bill framed, *Ignoramus;* that is, if the Holy Scriptures of GOD declare it not to be a sin, it is no sin; for *where there is no Law, there is no transgression.* Not the complaints of all under heaven, not all the laws of men, decrees of Councils, the commandments of Popes, can make that a sin, which they write *Ignoramus* upon.

Therefore the Bills of Indictment framed by those false informers before mentioned, Formality, Worldly Wisdom, Lukewarmness, mere civil Honesty, Machiavellian, Statism, Libertinism, Scrupulosity, and Papis-

try against Christian Conference, Godly Sincerity, True Zeal, Strict Conversation, Reformation of Disorders, and the rest, are false accusers, and have upon their complaints written by the Grand Inquest, an *Ignoramus;* and therefore by these worthy Justices, Justice *Science*, Justice *Prudence*, Justice *Providence*, and Justice *Sapience*, are not to be admitted, nor Judge *Conscience* to be troubled therewith, though all the Popes, the whole Popish Church, all Popish Councils, and all the Popishly affected Statists in the world plead for them; for that thought, word, or deed is no sin, no breach of God's law on which these write *Ignoramus;* Conscience (as is said) is not to be troubled with such bills of complaint.

But if these write *Bills vera,* that is, if the holy Penmen have set down any thought, word, or deed for a sin, not all the Popes' dispensations and pardons, not all the subtle distinctions of the most learned, no custom, nor anything else whatsoever, can acquit it from sin, but sin it is, and so must it be taken as a lawful prisoner, to be brought to the bar, and put upon the Jury of life and death.

The Bill being found true, then they proceed unto the arraignment.

The Prisoners are brought forth chained together, and set to the bar before the Judge.

The Prisoners are *Sins*, (as you have heard before) the *Old-Man*, with Mistress *Heart*, her *Maids*, and *Will*, her man.

Their *Bringing forth* is the manifestation thereof by the Gaoler, Master *New-Man*, Knowledge, Holiness, and Righteousness.

They are chained; for sins are linked together, as, Adultery and Murder in David; Pride with Hatred of Mordecai in Haman; Covetousness and Treason in Judas; Covetousness, Hypocrisy and Lying in Ananias and Sapphira; yea, the breach of all the commandments in the fall of Adam and Eve. They therefore are brought out chained together.

The bar is *the apprehension of* God's *wrath* due for sin.

After all this, when the Prisoner standeth at the bar, a Jury for life or death is empannelled, who are for the King, and are sworn to give in a true verdict, according to their evidence.

This Jury is a chosen company of excellent virtues, the Fruits of the Spirit, delivered in by the Sheriff *Religion* to be called, and to be of his Jury in the behalf of the King's Majesty, Jesus Christ, to go upon the prisoners, the Fruits of the Flesh, which stand at the Bar.

Their names being given up, they are called as the

Clerk of Arraignment, the *Tongue*, nameth them; then the Crier, *Manifestation of the Spirit*, calleth them one by one to appear, as the Clerk names them, and they are these.

1. Call *Faith*. Crier. You have Faith, which purgeth the heart.

2. Call *Love of God*. Crier. You have Love of God, which is the keeping of the Commandments.

3. Call *Fear of God*. Crier. You have Fear of God, which is the beginning of wisdom.

4. Call *Charity*. Crier. You have Charity, which rejoiceth in the truth.

5. Call *Sincerity*. Crier. You have Sincerity, which makes a true Israelite, in whom there is no guile.

6. Call *Unity*. Crier. You have Unity, which maketh men to be of one heart, and is the bond of Peace.

7. Call *Patience*. Crier. You have Patience, which worketh experience, and by which men possess their souls.

8. Call *Innocency*. Crier. You have Innocency, which keepeth harmless.

9. Call *Chastity*. Crier. You have Chastity, which keepeth undefiled.

10. Call *Equity*. Crier. You have Equity, which doeth right to every man.

11. Call *Verity*. Crier. You have Verity, which ever speaketh truth.

12. Call *Contentation*. Crier. You have Contentation, which ever rests satisfied.

Then the Clerk saith Counts.

And so the Crier saith to them, answer to your names.

Then the Clerk nameth them, and the Crier telleth or counteth them.

Faith, one, *Love of God*, two, *Fear of God*, three, *Charity*, four, *Sincerity*, five, *Unity*, six, *Patience* seven, *Innocency*, eight, *Chastity*, nine, *Equity*, ten, *Verity*, eleven, *Contentation*, twelve.

Then the Crier saith, Good men and true, stand together and hear your charge.

With all these graces should the soul of man be endued to proceed against sin: we should be enabled to say that we have them, by the manifestation of God's Spirit, and also to know their power and virtue, and distinctly to be able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjointly have power to discern of any sin, and to give a just verdict thereupon.

This Jury, thus called and empannelled, are com-

manded to look upon the prisoners at the bar, upon whom they are to go.

This is when we oppose virtues to vices in our meditation, that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of virtue, and to the more deep hatred of vice. This is the Jury of virtues profitable looking upon vices, the prisoners at the bar.

The prisoners, though they stand together, yet are they to answer one by one.

So sin must distinctly one by one be arraigned; for we cannot proceed against sin, but upon a particular knowledge thereof.

A general, and so a confused notion of sin (which yet is that which is in most men), will never make a man truly to see how his estate standeth with God, and so to bring sin unto death.

The prisoners, at the sight of the Jury, and naming of them, have leave to challenge any of them; if they can give good reasons against this or that man, they are put off the Jury, and others chosen in their stead. These prisoners seeing such a Jury, presently begin to challenge them.

Unbelief he crieth out against *Faith*, as his enemy. *Hatred of God* against the *Love of God*, as his enemy. *Presumptuous Sinning* against the *Fear of God*, as

his enemy. *Cruelty* against *Charity*, as his enemy. *Hypocrisy* against *Sincerity*, as his enemy. *Discord* against *Unity*, as his enemy. *Anger*, *Rage*, and *Murmuring* against *Patience*, as their enemy. *Murder*, *Fighting*, and *Quarrelling* against *Innocency*, as their enemy. *Adultery* and *Uncleanness* cry out against *Charity*, as their deadly enemy. *Cozenage*, *Theft*, and *Unjust-dealing* against honest *Equity*, as their enemy. *Lying*, *Slandering*, and *False-swearing Witness* against *Verity*, as their mortal enemy. And lastly, *Greedy*, *Desire*, *Covetousness*, and *Discontentment* cry out against *Contentation*, as their enemy.

All these together challenge the whole Jury, crying out and saying, Good, my Lord, these men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that they are all of them our deadly enemies. Your Honour knoweth, that every one of them hath petitioned to the *Lord Chief Justice* very often and importunately, to bind us all to the good behaviour, and to cast us into prison, as we have been by their means. They have made Master *New-Man* the keeper, and his under-keepers, to deal very hardly with us.

It is well known, my Lord, that *Faith* procured Master *New-Man* almost to famish *Unbelief* to death. Good, my Lord, consider of us; these are our most

bloody and cruel enemies: We appeal to your Lordship, to God, and to all good men, that know both them and us, that it is so.

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to go upon us, else we are all but dead men. We do know, my Lord, that there are here many other of very good and great credit in the world, fit to be of this Jury, men very well known to your Lordship, and to Master *Sheriff*, and the worshipful gentlemen. These are men of worth, my Lord, of far more esteem everywhere, than these mean men here, picked out of purpose by Master *Sheriff*. These, my Lord, of the Jury, are men of small reckoning in the country. These live scattered here and there, almost without habitation, except in poor cottages; so as we marvel, my Lord, how can they be brought in for Freeholders; hardly any one of them is of any account with men of great estates and of worth in the land. Good, my Lord, consider of us.

Then the Judge asked them, what these men be, of whom they speak, and what are their names.

Then they answer, my Lord, they are these; Master *Naturalist*, Master *Doubting*, Master *Opinion*, Master *Careless*, Master *Chiveral*, Master *Libertine*, Master *Laodicean*, Master *Temporiser*, Master *Politician*, Master *Outside*, Master *Ambodexter*, and Master

Neutrality, all, my Lord, very indifferent men betwixt us and them. Gentlemen Freeholders, of great means; we beseech you, my Lord, to shew us some pity, that they may be of the Jury.

The Judge informed by those worthy *Justices of the Quorum* concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Jury; their exceptions against them are not admitted of, and so these indifferent gentlemen are passed by.

The Clerk therefore is commanded to go forward, and then he readeth the *Indictment* of every one in order, one after another, as they be called forth by name, and set to the bar.

The first which is called out, is the *Old-Man*.

Then saith the Clerk, Gaoler, set out *Old-Man* to the bar.

Then he is brought to the bar, and commanded to hold up his hand, and his Indictment is read.

Old-Man, thou art indicted here by the name of *Old-Man*, of the town of *Eve's-temptation*, in the county of *Adam's-consent*, that upon the day of Man's fall in Paradise, when he was driven out, thou didst corrupt the whole nature of man, body and soul, leading all and every of his posterity, coming by generation, with the body of sin, making him indisposed to any-

thing that is good, framing less to any holy duty, and polluting his best actions; but making him prone to all evil, bringing him captive to imperious lusts, and so causing him to live in continual rebellion against God, contrary to the peace of our Sovereign Lord the King, Jesus Christ, his crown and dignity.

What sayest thou to it?

He pleads *Not Guilty*, and so puts himself to the Trial.

Then the Crier calleth for evidence against the Prisoner.

Then cometh forth David, whose evidence is this: *I was shapen in iniquity, and in sin hath my mother conceived me.* Job's is this: *He cannot be clean that is born of a woman.* Isaiah's evidence is: *That all are transgressors from the womb.* Saint Paul's evidence is most clear, for being asked what he could say? he answered, *My Lord, this Old-Man hath been the death of very many. I have woful experience of him, a wretched man hath he made me; he took occasion by the commandment to work all concupiscence in me. He deceived me and slew me; wrought death in me; so that in my flesh dwelleth no good, but when I would do good, evil is present with me, so that through him, the good I would do, I cannot, and the evil I hate, that I do; he maketh war against the law*

of my mind, and bringeth me into captivity to the law of sin. Thus, my Lord, is in me the body of death, from which I desire to be delivered; and this is all that I can say.

The evidence being thus clear, the Jury presently being all agreed, give in their verdict, and being asked what they say of the prisoner at the bar, guilty or not, they answer *Guilty.*

Then he is asked what he can say for himself, why sentence should not be pronounced against him?

Good, my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Original corruption;* Pelagius, a learned man, and all those now that are called Anabaptists, (who well enough know all these evidences brought against me,) have hitherto, and yet do maintain it, that sin cometh by imitation, and not by propagation and inbred pravity. Good, my Lord, I beseech you, be good unto me, and cast not away so poor an *Old-Man*: Good, my Lord, for I am at this day 5557 years old.

Then saith the Judge, *Old-Man,* the evidence is clear; those thou last named are condemned heretics; and as for thy years, in respect of which thou cravest pity, it is pity thou hast been suffered so long to do so great and so general a mischief as these good men do witness against thee.

O my Lord, I beseech you then, a Psalm of mercy.

Old-Man, the law of the King allows thee not the benefit of the clergy, for *The reward of sin is death:* This is his Majesty's decree, unchangeable as the law of the Medes and Persians.

Good, my Lord, that is meant only of actual sin, and not of me.

That is not so; for original sin is sin, and all men know that children die that never sinned by imitation, nor actually, after the similitude of Adam's transgression, *And death goeth over all, inasmuch as all have sinned.* If sin were not in infants, they could not die; hear therefore thy sentence.

Thou, Old-Man, hast by that name been indicted of these felonies, outrages, and murders, and for the same arraigned; thou hast pleaded, *Not Guilty*, and put thyself upon the trial, and art found *Guilty:* and having nothing justly to say for thyself, this is the law; thou shalt be carried back to the place of execution, and there be cast off, with all thy deeds and all thy members daily mortified and crucified, with all thy lusts, of every one that hath truly put on CHRIST.

This sentence pronounced, the Sheriff is commanded to do execution; which *Religion*, by his Under Sheriff *Resolution*, seeth thoroughly performed.

The executioner is he that hath put on CHRIST, *Gal.* v. 24.

This prisoner thus proceeded against, the Gaoler is commanded to set out Mistress *Heart* to the Bar, who is commanded to hold up her hand, and then is her Indictment read.

Mistress *Heart*, thou art here indicted by the name of Mistress *Heart*, of *Soul*, in the county of the *Isle of Man*, that also upon the day of Man's fall in *Paradise*, thou becamest corrupted, accompanying the *Old-Man*, and also *Will*, thy man; and hast been so hardened that thou couldest not repent, and so blind that thou becamest past feeling, and hast made men to give themselves over to all lasciviousness, to work all uncleanness even with greediness; to be also very slow to believe all that the Prophets have spoken, and to be so enraged with choler, sometimes, as to run mercilessly on Innocents to murder them, and to cause men most cursedly to depart from the living God. Thou hast been, and art also, in confederacy with all and every evil thought, word and deed committed against God and man. Thou hast been a receptacle of all the abominations of every sin whatsoever, and hast had conference with Satan to lie unto the Holy Ghost, and for greedy gain; at the devil's suggestion hast set some on work to play the traitors to the shedding of the innocent blood of our Sovereign, contrary to the peace of the king, his crown and dignity. What

sayest thou to this Indictment? *Guilty* or *Not Guilty*.

She answers, *Not Guilty*, and puts herself to the Trial.

Then the Crier saith, If any man can give evidence against the Prisoner at the bar, let him come; for she stands upon her deliverance: then come in such as can say anything against her, and first is Moses.

Moses, what can you say against this Prisoner? look upon her, see if you know her.

My Lord, I know her well enough; she made me and my brother Aaron to speak so unadvisedly with our lips by her passion, that we could neither of us be admitted to go into the land of Canaan. This I can say of her, *that every imagination of her thought is only evil continually, and that nought she hath been from her youth up.*

Moses having ended, then saith the Judge, is there any more?

To whom answer is made, yes, my Lord, there is Jeremiah the Prophet.

Jeremiah the Prophet look upon the Prisoner, can you say anything on the behalf of his Majesty.

My Lord, this I can say, *that she is deceitful above all things, and desperately wicked;* so that no man without God's special assistance can either find out her devices, or escape her treacheries.

And this moreover I know, that she hath been sent unto and forewarned to wash herself of her wickedness; and yet for all this she doth lodge still ill thoughts in her house. Yea, my Lord, she hath seduced many from GOD, making them to walk after her evil counsels and imaginations to their utter destruction. And I am truly informed that there is even the place where the enemies of their own souls do work their wickedness and mischief.

Is there any more evidence?

Yes, my Lord, here is *Ezekiel.*

Ezekiel, What can you say?

My Lord, I can witness this much; such is her lewdness, that she followed after Idols, and after covetousness, which is Idolatry, both high Treason and Rebellion against GOD. Yea, so very shamelessly and lawlessly she carrieth herself, that if such lewd companions come not in to her, she will go out and follow them.

These be witnesses enough, saith the Judge, to condemn her, but is there any other.

Yes, my Lord, please you here are more: here is Saint *Matthew.*

Saint *Matthew*, What can you say against the Prisoner at the bar?

My Lord, I have heard it from the mouth of my

Lord Chief Justice himself (when I did attend upon him, he having occasion publicly to speak of her), that out of the heart do come Evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, and Evil Eye, Blasphemy, Pride and Foolishness. All these evils he witnesseth to come forth of her house: so that it is evident against her, by his honour's undoubted testimony, that she is an harbourer of a company of very bad and insufferable guests. Saint *Mark*, here, next me, can witness as much.

It is very true, my Lord.

Here is an Harlotry indeed (saith the Judge). Jury, if you be agreed, give in your verdict; what say you of this Prisoner, guilty or not guilty?

We say *Guilty*, my Lord.

Woman, What canst thou say for thyself, that sentence according to Law should not be pronounced against thee?

Ah, good, my Lord, take pity on me, a poor weak old woman; these men speak against me the worst that they can, because I would not be ruled by them. They speak of malice, my Lord. If I have misdemeaned myself any way, it was by this *Old-Man* my father's misleadings, my Lord; by whom, I thought, that being a woman, I should be wholly guided. But

hear me, good, my Lord, I beseech you, let not these men's testimony cast me away. For I did dwell with as good men, and better than they are, or ever were, my Lord, as others can witness, to my great commendation.

Then saith the Judge, Who are these, I pray you?

I dwelt, my Lord, with king *David;* with king *Solomon;* and was in their house held to be a *perfect Heart:* so was I after accounted in king *Asa's* house. Yea, my Lord, with *Abraham,* the father of the Faithful was I found *faithful;* and such hath been my credit, that I was well spoken of even to God himself, by good king *Hezekiah.* That all this is true that I say, I beseech you to ask *Isaiah,* the Prophet, as also *Nehemiah,* and others that have recorded the same.

Besides all these (be pleased to hear me, good, my Lord), ask all the country people, and they will with one mouth speak well of me. They have (say they) a good *Heart* towards God, and that ever since they were born; they never found me so wicked as these witnesses are pleased to speak. I hope, therefore, my Lord, that you will be pleased to be good to me; good, my Lord, pity a very old aged poor woman, as ever you came of a woman.

Woman, woman, for the witnesses against thee, they are without exception; and thy own mouth doth condemn thyself, in that *first,* thou doth confess that

thou wouldst not be ruled by them when these holy men were sent unto thee, and that with special command from his Majesty to see thee reformed. Again, that thou dost acknowledge thyself to have been wholly led by the *Old-Man*, one now most justly condemned by the law to be crucified.

As touching David's heart, Solomon's heart, Asa's heart, the faithful heart of Abraham, and the upright heart of Hezekiah, never an one of these was thyself; thou dost lewdly seek to deceive by equivocation, and to beguile the standers by with thy tricks of Jesuitical cozenage. True it is, that there is great commendation of an *Heart;* and the same to be an honest and good heart, an upright heart, a faithful heart. But woman, this is the heart sanctified and purged by faith in all those that are born anew of water and the Holy Ghost: but this is not that which thou art, the natural and corrupt heart: Thou art that commendable heart in name only, but not in quality: therefore thy boasting is vain, thy pleading, subtlety, verifying *Jeremiah's* evidence of thee, that thou art very deceitful.

As for the vulgar praising of thee, it is through their own self-love, and foolish self-conceit, and their utter ignorance of thee, that maketh them to speak so well of thee. Thou dost therefore but trifle away the time, and trouble the assembly.

As for thine age, it procureth thee no pity at all, because thou hast beguiled, undone, and bewitched so many. Thine age should have taught thee better things, but thy obstinacy in wickedness would not suffer thee. Hear therefore thy sentence.

Thou, Mistress *Heart*, hast been indicted by the name of Mistress *Heart*, of those Felonies, Murders, Conspiracies, and Rebellions, and for the same hast been arraigned: thou hast pleaded not guilty, hast put thyself to the trial, and been found guilty, having nothing justly to say for thyself. This is the law. Thou shalt be carried back from whence thou camest, and there live condemned to perpetual imprisonment under Master *New-Man*, the keeper, without bail or main-prize. Gaoler, take her to thee, look to the prisoner, and keep this *Heart* diligently; and take heed lest there be at any time in you an heart of Infidelity to depart from the living God. Master Sheriff *Religion*, and the Under-Sheriff *Resolution*, do you see it performed very carefully and speedily according to the sentence given.

After Mistress *Heart's* arraignment, and condemnation, *Wilful Will* is commanded to the bar, and to hold up his hand, and his indictment was read.

Wilful Will, thou art indicted by the name of *Wilful Will*, of the Town of *Free*, and in the County of

Evil, that thou, partaking with *Old-Man*, and lewdly living at the bent of Mistress *Heart*, hast been a Champion for them, ready to act all their villanies; and upon every motion of theirs, or any solicitation of those her harlotry maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*, to raise rebellion, and by force and arms hast often attempted to rush in, and upon his Majesty's Garrison, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Island*, and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Sovereign Lord the King, his crown and dignity.

What sayest thou to this Indictment, *Guilty* or *Not Guilty?*

His answer was, *Not Guilty*, my Lord; and so put himself upon his trial by God and the country.

Then were witnesses called out, and the first of them was the Captain of the Garrison, which was one Captain *Reason*.

The Captain coming before the Judge was asked what he could say for the King against the Prisoner at the Bar?

My Lord, saith he, by my Sovereign's appointment, I was made Captain of this Garrison in *Soul;* and his Majesty also was pleased to place this Prisoner in the

same for his service, but yet under me, at my command, and not to do what he himself listed. But he having conceited himself to be free, and not under controlment, and being grown full, he hath, by the bewitching of Mistress *Heart* and her maids, endeavoured to bear all the sway, treading down with contempt all my lawful commands. I raised many fortifications against his violent courses, to restrain his outroads, lest thereby he should have made way for our enemies breaking in upon us to the danger of the whole Island; but all these fortifications very often he hath defaced, and by the force of strong passions he hath borne them down before him, without any regard of supreme or subordinate authority whatsoever. He may well, my Lord, be called *Wilful Will*, for except he be more under subjection, neither I his Captain, nor ever an Officer in the whole band will be obeyed: yea, assuredly, my Lord, if he be not curbed, the whole Town of *Soul* will be overthrown, and all the Island fall into the Enemy's hand, to the great dishonour of his Majesty. And this is that which I have, for the present, to say. My Officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerk, Crier, call in Captain *Reason's* Lieutenant.

What is his name? saith the Crier.

He is, saith the Clerk, called *Discourse.*

Lieutenant *Discourse,* come into the Court.

Lieutenant *Discourse,* What can you say touching this *Wilful Will,* the Prisoner at the Bar?

My Lord, my Captain and I have had many occasions of much conference upon every serious business into which this Prisoner hath often intruded himself, and thereby hath greatly hindered our designments. For say we what we could, he would have all things go after his pleasure, and only to satisfy the lust of Mistress *Heart* and some of her friends on whom he hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to deny them anything.

Our *Ancient,* my Lord, can further inform you.

How call you him? saith the Judge.

He is called, my Lord, *Profession.*

Then saith the Crier, *Ancient Profession,* come into the Court.

Ancient, What can you say for the King against the Prisoner at the Bar?

My Lord, when I have borne my colours of a holy conversation, and displayed the same in word and deed before the company, he hath attempted, and that not seldom, to rend and tear them; and this not only within

ourselves, but sometime also before, and in the very sight of the enemy, he hath sought to deface my colours through his violent disposition and untamed nature, to my utter disgrace, and not to mine only, but to that of the whole band of good qualities, gifts, and graces in the Town of *Soul*. So heady is he, and so perversely bent to his own will, that he never regardeth, for the present, what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to hear them; here they stand by me.

What do you call them? saith the Judge. My Lord, saith the *Ancient*, the one is Sergeant *Unity*, and the other is Sergeant *Order;* worthy soldiers, my Lord, and very serviceable for good government. Sergeant *Unity*, come in, What can you say of this Prisoner?

My Lord, when all the whole band lovingly, as one man, were obedient in all things, he, upon every least discontent, did mutiny, and endeavoured to set us at odds one against another. He hath adhered to secret conspiracies of inbred corruptions; yea, and hath not been only found to favour, but also to stand for, and to grace our open enemies, even Satan's suggestions, and the pomps and vanities of this wicked world; to whom he hath been so serviceable, as if he had been a pressed soldier for them, forgetting his faith and allegiance to his own Sovereign. If he be not, my Lord, suppressed,

he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can say more.

Sergeant *Order*, What is it that you have to witness against the Prisoner?

My Lord, whensoever he cometh out of Mistress *Heart's* house, he is so enraged as he behaveth himself more like a savage beast than a man; all is by him put out of order; our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy*, to accompany him, and another cogging deceitful companion, called *Shew of good*, to hearten him in his forward courses and bad intendments. Of himself he is ill enough; but these, my Lord, make him incapable of good counsel, or of the best advice that our Captain can give him.

Where are, saith the Judge, these fellows? why were they not apprehended and brought in hither with him?

My Lord, as soon as he was attached and brought under authority, they both presently fled. Our Captain *Reason* made diligent search after them, but could not find them.

For, my Lord, these companions durst never appear with him, but when they knew him to be wholly bent to his own will, and when they were very sure our Captain had not strength enough with him to withstand them;

otherwise they would keep close, and not apparently be seen to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this prisoner, if he hap to be released.

Upon this the Judge gave order to Master Sheriff, to his Under Sheriff, and to all the Justices of the Bench, for the speedy apprehending of these two lewd and rebellious companions. Then the Crier was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who, being there attending, presently appeared.

The Corporal being at the Bar, it was demanded of him what he could say more than had been spoken?

My Lord, saith he, though very much hath been spoken, and that most truly against him, yet have I more to say than hitherto hath been spoken by any of them. It is well known, my Lord, to the whole Corps de guard how unruly he hath been after the setting of the watch. Such conceit he hath ever had of his freedom, my Lord, that my very name hath been odious unto him. He hath gotten such liberty that he could never endure to be disciplined. Our arms he hath taken and made them often unserviceable. Our *Powder* of holy affections he had damped; the *Match* of fervency of spirit he hath put out; the *Small shot* of spiritual ejaculations he so stopped as in time of need they

would not go off; of the *Sword* of the Spirit, the Word of God, he quite took away the edge; he brake the helmet of salvation, bruised the breastplate of righteousness; the shield of faith he cast away, and unloosed the girdle of verity. The points of all the pikes of Divine threats by presumption he so brake off, as they had no force to prick the heart. He would, (after the watch was set,) of himself, without the word, go the rounds, and divers times meeting the gentlemen of the watch, *Holy Meditations* and *Divine Motions*, he would stop their passages and turn them back again. And not seldom hath he fallen upon the sentinels, *Quick Apprehensions*, and put out their eyes, so as they could not, if the enemies had approached, have discerned them. My Lord, by his wilful unruliness and by his obstinate masterfulness, he hath often endangered the whole *Island of Man*, the lower part called *Corps*, and the higher called *Soul*, and in a manner delivered into the enemies' hand. For the common soldiers—the Powers and Faculties—are too often swayed by him to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captain, he will surely at the length yield this his Majesty's right into the hands of foreign powers, which daily watch to have by him some opportunity to invade us. They have, my Lord, often

assailed our *Castle of Confidence*, raised upon the mount of God's mercies; hoping only upon his help to make a breach therein, and entering to cast us out. We therefore beseech your Lordship to have justice against him.

Then saith the Judge, you ask but right, and that which in my place I am bound to yield you, without respect of persons.

Honest men of the Jury, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your verdict, give it in; what think you of the Prisoner, guilty or not guilty?

They answer, *Guilty*, my Lord.

Then the Judge turneth his speech to the Prisoner, *Wilful Will*, Thou hast heard what all these have witnessed against thee, what canst thou now say for thyself why the sentence of death should not now be pronounced against thee?

My Lord, I am a gentleman free born, and ever like a gentleman brought up in liberty. And though I was in some sort to be ordered by Captain *Reason*, yet I ever held myself his equal, and stood upon my freedom of choosing or refusing, or of suspending the action. He had no authority to enforce me further than it pleased myself; I have always been a freeman, my Lord, from servile obedience to any man, and owe sub-

jection to none but only to my Sovereign. I cannot deny but that Captain *Reason* hath offered daily to advise me, and I have not ever wholly rejected his counsel; if I have at any time miscarried, it was through Mistress *Heart's* deceivableness, and the violence of these her passionate affections misleading me, and preventing deliberation before I either choosed or refused the thing objected before me.

I do here, my Lord, ingenuously confess the truth of all that which these witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledge that I stood too much upon my birth and gentry, as too many at this day do, having never a good quality besides to brag or boast of. I took it for granted that my gentry stood in idleness, pleasurable delights, hawking, hunting, and haunting taverns, drinking of healths, whiffing the Tobacco pipe, putting on of new and variety of fashions, in hat and in hair, in clothes and in shoe ties, in boots and in spurs, in boasting and bragging, in cracking of oaths, in big looks, great words, and in some outbearing gestures. This gentry I verily supposed should sufficiently of itself have borne me out in all my extravagant courses, in my licentious liberty, and wantonness in Mistress *Heart's* house, through which I was brought into all these rebellious disorders, for which I justly

deserved my Sovereign's indignation, of whom I humbly crave mercy and forgiveness: Good, my Lord, take pity upon me.

Wilful Will, I am sorry that thy deserts are no better, being so well born, and that thou hast so abused thy gentry to thy shame and confusion, through thy vain mistake and foul abuse of the conceit of gentry, which consists of nobleness of spirit, honourable endowments of mind, praiseworthy qualities, and serviceable employments for the King and Country, and not in such base conditions as thou hast named, unfitting altogether true gentry, being indeed the fruits either of degenerating spirits from the worth of their ancestors, or the property of new upstarts, never having had the right breeding of true gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and may do his Majesty good service hereafter, thy deserved sentence shall be deferred off, till his Majesty's pleasure be further known concerning thee; yet in the mean space thou art to be bound to thy good behaviour, and be carried back again, to remain under the custody of Master *New-Man*. Gaoler, take him to thee, and see him forthcoming whensoever he shall be called for.

Then, said he, I humbly thank your Lordship; and

so bowing himself to the Bench, he is carried away from the bar, to the place from whence he came, to remain prisoner until he should be released.

After he was removed, the Gaoler was commanded to set Mistress *Heart's* Maids to the Bar. But upon deliberation they were sent to ward again unto another time. The reason was, for that two great Traitors and Rebels, chief amongst the crew, were presently to be arraigned, which would take up the allotted time before the Court should break up and the Bench arise.

These two were *Covetousness* and *Idolatry*, capital thieves, pestilently mischievous against God, his worship and service, against the Church, and against the Commonwealth.

Covetousness was joined with Idolatry, because he is also called Idolatry. Now all other prisoners removed, and the Judge with the Bench ready for these, the Clerk willeth the Crier to command the Gaoler to set *Covetousness* to the Bar, which the Gaoler doth forthwith.

Then saith he unto him, *Covetousness*, hold up thy hand and hear thy indictment.

Covetousness, thou art here indicted by the name of *Covetousness*, in the Town of *Want*, in the County of *Neverfull*, that from the day of thy first being thou hast been the root of all evil, having made some to play the thieves, others to commit treason against our

Sovereign Lord the King, others to murder Innocents for their inheritance. Thou art also here indicted for bribery, extortion, oppression, usury, injustice, cozenage, unmercifulness, and a multitude of outrageous villanies; besides thy hindering men in holy duties and means of salvation, forcing them headlong to their destruction, contrary to the peace of our Sovereign Lord the King, his crown and dignity.

What sayest thou to this Indictment, *Guilty* or *Not Guilty*?

He answereth *Not Guilty*, my Lord, and so he puts himself upon his trial.

After this, the parties that can give evidence are called in, and first, *Remorse*, is commanded to produce his witnesses.

Remorse, What can you say?

My Lord, since the Prisoner was committed to prison and put into ward, some of my witnesses are dead, as Achan, Ahab, and Judas.

Then saith the Judge, look to the Records, Clerk, and read them.

My Lord, I read here that Achan confessed that by covetousness he was moved to look upon a wedge of gold, and so coveting, stole it, and with it a Babylonish garment, to the death and destruction of him and all his. Also I here find, how through covetousness Ahab

longed for poor Naboth's vineyard, and so eagerly, as he fell sick for it, because he could not have his will. But Jezebel procured by his leave and liking the death of Naboth and his sons, and so got possession of the vineyard. Moreover, I find here, that Judas confessed how he betrayed the innocent blood of our Saviour through covetousness and desire of money. This is all the confession, my Lord, in the Records.

Then the Judge willeth the Constable and his Assistants, which were at the apprehension of him, to be called, who make their appearance.

Constable, What can you say, and those that were with you, against this Prisoner at the Bar?

My Lord, when we went to make search for him, he hid himself so close, as we had much ado at first to find him in Mistress *Heart's* house, who had almost persuaded us that he had not been there; until I learned it from David, the man of God, whom I had found petitioning the *Lord Chief Justice* for a warrant of the good behaviour against the covetousness of the Heart. Then thought I, certainly he is here in this house; for if David feared to have him in his heart, that gave so many millions of gold and silver, three thousand three hundred cartloads of treasure, for the building of the Temple, can I think him not to be here? I sought therefore diligently, my Lord, and found him, but be-

fore I could attack him, he was got into a dark corner, and attempted to blow out my candlelight, and to have escaped me. But I and my company took such diligent heed to him, as he could not get from us; yet, before we could bind him, and bring him away, he endeavoured to mischief as many as came near him, and would by no means obey my warrant; as the rest here, my Lord, can tell if you please to hear them. Then began every one of them to speak.

Care complained that he had almost choked him with the world and worldly businesses, so as he had no leisure to mind heaveuly things.

Clearing accused him that he had so undermined his understanding at unawares, as almost he had broken the neck of his good name, and reputation of his profession and religion.

Indignation complained that he had well nigh lost his life by him; for whereas before he could not behold sin, but with an holy anger, now, profit of sin, through this cursed covetousness, made him look cheerfully upon it, and heartily welcome it for profit's sake.

Fear complained that he did bewitch him; for said he, whereas before I was tender-hearted, and trembled at God's word, desire of gain made me loth to lose my commodity though I got it with sin.

Vehement Desire did greatly complain of his violent

setting upon him, to make him eager after earthly things, so as he could hardly take any rest.

Zeal complained that he had struck him hard upon the head; and the blow made him, in hope of gain, almost without sense of God's glory, which before he preferred above all things in the world.

Lastly, *Revenge* complained that the Prisoner had attempted to murder him; and so wounded him, as whereas before he could master sin, now he was grown so weak, as any gainful sin was able to master him, and to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their country; Master *Church*, Master *Commonweal*, Master *Household*, Master *Neighbourhood*, and Master *Good-work*, who having answered to their names, they give in evidence one by one.

Master *Church*, What can you say against the Prisoner at the Bar?

My Lord, I am not able to reckon the particular mischiefs he hath done against me. There falleth never a Benefice of any reasonable value, but he sets many to run and ride after it, and to offer largely for it; and maketh some Patrons thieves, and to admit many an *Ignoramus* into the charge and cure of Souls; and

many a minister to be a perjured Simonist before God. He maketh not a few to heap up means, not only for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flocks, and to seek after their fleeces, to care to be rich, and to follow so after the world, as that either they give over to preach, or do make them preach at home very idly, seldom, and unprofitably, though abroad either for hire or applaudity more diligently and commendably

When People come to Church, my Lord, he marreth their devotion and haileth their souls out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesses, and to be going some journey; to be at some Market or Fair; to be counting their debts, following their debtors, reckoning up their loan upon usury, their profits and gain, here and there, not without fear, of losses. And all these things, my Lord, with many other worldly thoughts, whilst their bodies are in Church. When people come from the Church he choketh the seed of God's Word, that it thriveth in very few, and to these few it is more in talk than in practice. He keepeth, my Lord, many from the Church, causing them to set the Lord's Day apart, not for his service, but for their worldly affairs, because they will not take another time for hindering their profit in the week days.

Much more, my Lord, I have to say, but I am loth to be too tedious.

You, Master *Church*, have spoken sufficiently and enough to condemn him.

Call Master *Commonweal.*

Master *Commonweal*, What can you say on the King's behalf against the Prisoner at the Bar?

My Lord, this man hath entered so far into all businesses, he hath almost utterly undone me. He propoundeth offices to sale, and so maketh the buyers to sell their duties for profit to make up their moneys. He hath monopolized commodities into his hands, enhanced the price of things, to the great grievance of the King's subjects. He (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by bribery; by making many lawyers plead more for fees than honesty, for the equality of the cause; by delaying the cause, by removing it from one court to another, till men be undone. He hath, to get his desire, suborned false witnesses, counterfeited evidences, and forged wills. Good, my Lord, let some order be taken with him, else he will utterly bring me to ruin, and all mine for ever.

Call Master *Household.*

Master *Household*, What can you say concerning the Prisoner?

My Lord, this wicked *Covetousness* keeps holy exercises out of private houses; he will not let Parents have any time to instruct their children; he maketh Masters use their servants more like beasts than men; they are so wholly employed in worldly businesses, as for their souls there is no care taken, but they are left to live as soulless men. He causeth niggardly housekeeping and over-labouring of servants. He breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea, between men and their wives in their family, to the great grief and ill example of their children and servants.

Yea, my Lord, he hath made children to be cruel to their parents; brethren and sisters to hate one another; near of kindred and blood to go to law one with another, for and about dividing goods, lands, and inheritances; yea, I can witness this, that he hath made them murder one another; children their parents, husbands their wives, and one brother another. It would be too long to particularize how great evils and how many ways he hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

Friend, What is it that you can say touching this Prisoner?

My Lord, this unhappy man hath altogether disunited men's affections, so as in our town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banished all friendly society; every man is now for himself, as he neglecteth his neighbour almost wholly. He maketh them trespass one against another, to rob cunningly in buying and selling, and to fall out with bitter railing and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are, my Lord, indeed miserably disquieted, and almost utterly undone by him. For, my Lord, we were a company of very good neighbours till he became Landlord; here dwelt Amity, Kindness, Gentleness, Love, Peace, Charity, Patience, Goodness, Ready Goodwill, Forgetfulness of wrongs, Sociableness, Goodturns, and Joy; but most unjustly, by his cruelty and wrong dealing, he hath displaced them, and brought, my Lord, a company of infernal spirits, for so I think I may without offence call them, which are these; Hatred, Malice, Envy, Wrath, Anger, Churlishness, Discord, Niggardliness, Sturdiness, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despite, Unnaturalness, Implacableness, Unthankfulness, Self-love, Highmindedness, Fierceness, Makebate, and Un-

mercifulness. The best that he brings in, my Lord, are Costless Compliment, Fair Speech, How do you, Good-morrow, Good-even, Glad to see you well, Word welcome, Will you drink, Farewell, Yours to command, and such like; also one Little-good, with another called Sion lost, and amongst these No-harm is greatly commended, but never a Good Man amongst them, much less any Too Good to be found in the Parish, except more in name than in deed. And this is that which I have to say, my Lord, at this time.

Call our Master *Goodwork*.

Master *Goodwork*, What can you say touching the Prisoner?

My Lord, there hath been so much spoken, that I need say nothing; yet none have more just cause to complain than I have; for he hath endeavoured to his utmost to root me out, and all my posterity, Bounty, Liberality, and Hospitality. My Lord, we, by reason of him, daily stand in fear of our lives; all the country crieth out of him, in their love to us, who well knew how often he hath attempted to murder us. He hath put out of joint both the arms of my son Bounty; and almost broken the back of my son Liberality, that he hardly at any time goeth upright; and all know this, that he hath violently set upon my son Hospitality, and forced him out of doors, and in his stead hath let in

Pride of Apparel, Sumptuous Building, Affection of vain Titles, whom he hath made to shut up doors, persuading them that to maintain their state, they must increase their revenues, by new purchases, by racking of rents, by enhancing their fines and incomes, all little enough to uphold their outward state, and vain pomp abroad. And this, my Lord, is that which for the present I have to say.

Then it was asked if all were come in that should give evidence?

Answer was made, My Lord, here is only one man more, *Poverty*, brought hither by authority to give evidence, may it please you hear him.

Call in *Poverty*.

Poverty, What canst thou say against this Prisoner at the Bar?

Good, my Lord, I have reason to curse the day that ever I knew him, and he only it is that hath brought me to this poor state.

I was a man of some credit, my neighbours well know, till I had to do with him, who would lend me nothing but upon Usury, and that upon great bonds and mortgage of lands; and so greedy a wolf was he upon his prey, that if I missed but one day of payment, he would take the benefit of the mortgage, or forfeiture; or if he forbore longer, I paid him by presents and

gifts so much with the use, as made me to groan under the burden, feeling myself in an unrecoverable consumption. Sometimes to keep day with him I was enforced either to buy for time, or else to sell something out of hand to make ready money; either of which was as bad, or worse than the biting of usury; for when William Greedy, a brother of his, or also Gain, his cousin, perceived my need, oh how did they in selling for time extort from me; and in buying for ready money press me! So that to escape a whirlpool, I fell into devouring gulfs, and thus he undid me.

And not being therewith content (woe unto him), when I became tenant, my Lord, who was before a good freeholder, he put into our Landlord's heart to depopulate our whole Parish of Wealth (for so it was called), and there instead of many honest inhabitants and good housekeepers, he set a shepherd and his cur to feed his flocks. This also is he, my Lord, that maketh men of fair lands (which might live well on their own revenues and domains) to take farms into their hands, and to drive out such as had been merciful relievers of their poor neighbours. In our poor estate we have sought to him for relief, but instead of comfort he hath railed on us, threatened to whip us, and to send us to the House of Correction. Nothing will he do for us, but what by law he is enforced unto, though he keep

his Church, and can sometime also talk of Religion. He beggars all of us, my Lord: on work he will not set us, and yet will not suffer us to seek abroad for relief. He never seeth us but his heart riseth against us. He rather will adventure his own damnation than part with one penny, except it be to go gay, to buy and purchase for him and his. Yea, my Lord, that all may know his merciless cruelty, when we have wanted relief and begged of him, he hath counselled us to shift for ourselves, and steal out of the stacks of corn in gleaning time for bread, to break hedges, to steal wood or coal in the night to make us fires, to pluck sheep or shear off their wool for clothing, to rob orchards for fruit, to steal geese, hens, ducks, pigs and sheep for flesh meat, to cozen men that set us on work, and to make us poor people hateful to God and man. For he careth not, my Lord, so as he may not be charged any way, what we do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if we of mere extreme need do amiss, that will cry out against us and pursue us to death. This hath ever been his course hitherto, my Lord. Consider rightly of us and pity our case, I beseech you, good, my Lord.

Poverty, thy case indeed is to be pitied; Jury, you

have heard the evidence of all; what say you of the Prisoner at the Bar, guilty or not guilty?

Jury, *Guilty*, my Lord.

Covetousness, thou hast heard what all these witnesses have laid to thy charge and spoken against thee, what canst thou say for thyself why sentence upon these honest men's verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to hear me; and first touching this impatient, ungrateful, outcrying fellow, *Poverty;* it was not I, my Lord, when he was wealthy, but his then daily and only companions, Sloth, Carelessness, Prodigality, Goodfellowship, Gogay, Goodcheer, Wantonness, Improvidence, Littlework, and Manymouths, which cast him into a consumption, and, like Cankerworms, consumed him quickly. I confess he came to me to borrow, but when I saw his vain courses of expense, I was very loth to lend to him, but that he so earnestly entreated me, even with tears in his eyes, oftentimes protesting that I should greatly pleasure him, yea, and save him and his estate from ruin, if I would do him that kindness, to lend him in his need. Thus, my Lord, was I moved and drawn on to lend him according to the Statute; only I took good security, because I perceived him to be wasteful. Advantage I

never took, but only when I saw that he was an idle fellow and careless, and would never keep day, then I would only threaten him to terrify him, my Lord; and if he then brought any kindness to my wife, it is more than I know of, and more than I desire of him. Sometimes he would offer to sell me the land mortgaged to me, when he could not pay; and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought myself as worthy to have it as any other, in all reason.

For my threatening of him and his company when they went a-begging, true it is; because I say, that as they had consumed themselves, they thought to rely on me, and so in like sort to have eaten me up too; for idly had they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong me, my Lord; for it was their love to live idly, and their pinching necessity which led and enforced them to fall to shifting and stealing, and not I, my Lord.

Touching their Landlord's depopulating of the Town of Wealth, they their own selves were the very cause thereof; for that worthy Knight and my kinsman, Sir *Worldly Wise*, when he saw how some by suits of law, others by drunkenness and riot, others by pride and idleness, did waste their estates, so as they were nei-

ther able to till their land, nor to stock their grounds, he bought their estates one after another, and so left them to buy or hire for themselves elsewhere. And when thus they had removed themselves, he sought the welfare of the Common Weal, which was to hold up clothing—the chiefest means here to set the poor on work—which cannot be without wool, and wool cannot be had without flocks of sheep.

If this worthy knight, and good Commonwealth's man took any advice of me, it was for public good. Good, my Lord, consider that *Poverty* is impatient, ever complaining, and very unthankful to his best friends, if they do not always supply his wants. You know this, my Lord, to be true, and all the worshipful Justices of the Bench.

Touching Master *Church's* accusation; unworthily doth he lay the faults on me; for when any do ride post so for benefices, they are set on, my Lord, by *Perking Pride*, sometimes by neighbour *Need*, and all of them by Master *Haste*, to get the living, and by Master *Fear* to come short of it. It was never I that made them offer such sums of money to Patrons, (for it is my manner to advise my friends to be ever sparing of their purses;), but it was their over forward friend, Master *Hope to prevail*, that counselled them to make such proffers.

I am not, my Lord, the cause of my minister's negligence in his function; but a couple of base loitering fellows dwelling with such ministers, commonly called, my Lord, the parson's men, *Ease* and *Idle*, by whom such ministers are too much led.

If the people profit not under those that be painful ministers, my Lord, the fault is not through me; but the fault is in Inbred Ignorance, Dulness, Old-Man, Mistress Heart, and Wilful Will, her man, and Maids hating to be reformed, Dislike of Teachers either for the person or doctrine, Want of love of the truth, Contentedness to live and die in ignorance, and the very Devil himself, my Lord, their utter enemy. These ought to bear the blame, my Lord, and not I.

For Master *Commonweal*, my Lord, I marvel that he should thus abuse me, and wrong me, for, my Lord, he knows well that I have many ways enriched such as belong unto him; his cunning merchants in trading, and his crafty lawyers in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the gentry. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

Concerning Master *Household*, he hath no reason, of all others, to blame me; for I taught him how to be

wary in his housekeeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling corn and cattle, how to let and set, and hire grounds, to graze and fat cattle; and, my Lord, I ever sought his profit in all my courses. He hath no cause thus to accuse me to your Lordship. He had never gotten up to have maintained so great a family, but by me. I raised his father from a base cottage to be a freeholder, and so himself to be master of a great family and household. If any such evils have happened under him, as he complaineth of, let him accuse Unnaturalness, Impatience, Unruly Passions, and such like makebates, and withal the suggestions of Satan, which do set men on such mischiefs, and not me, my Lord.

For Master *Neighbourhood*, he may of all other be ashamed to accuse me so; because he hath lived much better and nothing worse by me; for I caused to be removed from him and his neighbours, in their often and idle meetings (which they please to call Goodfellowship) a company of unthrifts—Waste, Riot, Prodigality, Drunkenness, Gluttony, Idleness, Carelessness, Needless Expense, and a rout of very rascals, with reverence be it spoken, my Lord, I taught him and all such as he is, a better way to live, and a more thriving course; to look diligently to their estates, and to take

good courses, to save, to get, and to increase their means. Having abandoned such lewd company before named, in the next place, I advised them to put away their bad men-servants, Slack and Slothful, Careless and Wasteful, Weak and Wayward, Lovebed and Drowsy, Lightfinger and Lurching, Gamester and Gogay, Slipstring and Wanderer, Scapethrift and Spendall, and such like unprofitable hinds. And withal to rid themselves in like manner of all their bad maid-servants, such as these, Pranker and Prattle, Wanton and Love-sick, Sleepy and Sluggy, Sweetlip and Dainty, Gadding and Forgetful, also, and above all, Charwoman, and her daughters Pocketing and Filch, with all their fellows.

And instead of these, my Lord, I commended unto them a company of men-servants, worth entertainment, all one man's children, the sons of my honest neighbour Goodhusbandry; as Care and Forecast, Make-haste and Wary, Thrifty and Pinch, Advantage and Holdfast, Cunning and Catch, Watchful and Toilsome, Homely-fare and Mean-clad, Clouted-shoe and Patch, Upbetimes and Labour, Last-up and Trusty, Getting and Lockfast, Spend-little and Get-much, Take-time and Lose-nought, Debtless and Gain, with such other profitable servants.

And because I knew that maid-servants answerable

to them were necessary, I advised the best I could to provide such also, the daughters of Good-housewifery, as Eager and Spare, Quick and Nimble, Trusty and Timely-up, Healthful and Chaste, Ever-doing and Silent, Witty and Pliant, with other alike helpful to uphold a man's estate. By which good counsel of mine, my Lord, Neighbourhood liveth now richly, and not beggarly; Need knocks not daily at his door, either to beg or borrow, as he was wont to do.

Concerning the last man, Master *Goodwork*, he hath least cause of all others to complain; for that same which he pleaseth to call in me Oppression, Usury, Extortion, and what not, have built many a fair almshouse, many a goodly hospital in the land, my Lord, and have also given by will many a large legacy to the poor, and much to public uses.

My Lord, when I was a Roman Catholic, in our forefathers' days, none was then in more grace and favour with all the Clergy than myself. By me the holy Father the Pope greatly increased his Treasury; by my counsels the Prelates gat up to such an infinite wealth and to such glorious dignities; by me (they making Religion a cloak for me to put on) they got such stately houses for their dwellings, and for the variety of their orders, built in the best places of every nation,

and such yearly revenues as did exceed for their certain maintenance.

Good, my Lord, let it please your Lordship to think better of me than these men, procured for witnesses, have suggested; for falsely have they spoken against me. Good, my Lord, good, my Lord, do me right I beseech you.

Stand up, stand up, fellow, I have heard with patience these thy verbal apologies, thy subtle shifts to acquit thyself, thy fair shows to win thee credit, if it were possible, thereby to procure thine own release. But know that yet for all that thou hast said, the Indictment against thee standeth firm, and the evidence against thee is good; which here my brethren the King's Sergeant, and the King's Attorney, and these worthy Gentlemen, Justices of this County, likewise affirm.

It is very true which your Lordship saith.

Good, my Lord, before you pronounce sentence against me, as you be a righteous judge, hear me but this once more.

What hast thee to say yet for thyself?

My Lord, I am indicted by a wrong name, my name, my Lord, is *Thrift*, and not *Covetousness*, as all this while my adversaries have borne your Lordship in hand.

Then the Judge asked Justice *Sapience* where his examination was; the Justice's clerk, called *Experience*, brought it forth and read it, in which his name was found to be *Covetousness*, and that by the witnesses of his neighbours to whom he was very well known.

Fellow, saith the Judge, why dost thou deny thy name?

My Lord, I do not deny it, for my name is *Thrift;* but when I got up some wealth the envy of my neighbours gave me this other nickname; and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest neighbours which love me, and are glad of my welfare, they have told me that my name formerly was *Thrift*, and they do assure me that I am untruly called *Covetousness.*

Then saith the Judge, Who be these, and what are their names?

My Lord, one is Master Fairspeech, a loving kind man; and another is Master Soothing, his kinsman, both of them my familiar friends, whom I have often invited and welcomed to my house. Also many other of my good neighbours do affirm as much to me, as my neighbour Needy, Retainer, Dependant, Workman, Hireling, Tenant, Fearman, Faintheart, Loath-to-offend, and Fawning; for though some of these be but poor

men, yet I have ever known them all to be so honest that they have hated to flatter me. There are besides these, my Lord, other very substantial gentlemen, as Master Lucre, Master Bribery, Master Oppression, Master Hard-dealing, Master Scapegood, Master Niggard, Master Pinch-poor, Master Extortion, Master Basemind, Master Usury, Master Hardheart, Master Luckingain, and Master Gripehard; all these, my Lord, and other more of my good friends have much marvelled, that I would suffer myself to be so falsely called *Covetousness*, by these my accusers, my ever hateful and malicious enemies, such as is Master Pity, Master Relief, Master Liberality, Master Hospitality, Master Bounty, with certain lewd companions such as Careless and Wasteful, Pride and Prodigality, Idle and Goodcheer, with the like haters of my thriving and provident courses; for I have heard some preachers say that he which provideth not for his family is worse than an Infidel, and I would be loath to be held such an one that am a Christian man. And, my Lord, if it please you to hear me, and also to believe me, I have ever hated covetousness; for I keep my Church, I say daily my prayers, and now and then as I may attend it, I hear Preachers, yea, such as be held of the nicer cut, ever railing against the covetous; I have been patron of many a good benefice, and have ever given them

freely; and if it happened that I reserved out of them any Tithes, it was then upon my Chaplain's thankfulness, and only upon an honest composition. I have given alms now and then, I have not been altogether so straighthanded to the poor; when I sold or let anything, as often as I did thus sell, the price set upon the same was so reasonable, (as my Stewards and Bailiffs told me, for I trusted them,) that if one would not give the money another would. If in housekeeping I have been any whit sparing, it was only wariness to avoid Riot, Excess, Drunkenness and Gluttony, which every honest man hateth. If the poor (so many as came) were not all relieved, it was for that I saw beggars to increase thereby, and so I may do more harm than good by my alms; for some came from far for an alms or a penny, while they might have earned at home in that time perhaps two-pence, yea, a groat sometimes, making their going and coming a whole day's labour. I gathered, my Lord, what I have gotten, by God's blessing, and great pains taking, for present and for future maintenance of myself, my wife, and children after me; and I meant withal when I died, to have given something to the Church, something to the poor, and a reward to a Preacher to preach my funeral sermon; and somewhat more, perhaps, to other good uses.

Good, my Lord, I beseech you consider of me; I have ever had a good mind to wrong no man, but only have striven carefully and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will only prove me to be *Thrift*, (which is my right name) and not *Covetousness*. It hath been my ill hap, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity; or by some railing tenants; or by some bordering neighbours that cannot buy of me how, when, and what they list, at their own prices; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good, my Lord, be good unto me, and be not carried away with the words of my malicious, envious accusers.

Fellow, (saith the Judge,) but that I only sit to judge, and not to be thy accuser, I could tell thee, first, that those thou hast before named, to prove thee to be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like thyself; and therefore their witness is nothing worth: Next, that all thou hast alleged concerning thy religion, thy almsdeeds, thy housekeeping, and the rest do not clear thee of *Covetousness*, for the Scribes and Pharisees would pay

Tithes, fast weekly, make many and long prayers; yea, they heard John Baptist, a severe reprover of sin, and CHRIST JESUS too, who sharply reprehended them; they would give alms, adorn sepulchres, and do many things which thou dost come far short of, and yet were they very covetous. The young man that came to CHRIST, and stood upon his well-doing towards all men, and that from his youth up; yet was he a Mammonist, and trusted in his riches. There were certain Jews, as one Prophet telleth us, who would hear Sermons, seem to delight therein, show love to their teachers in word, and speak to others to go and hear them, yet their hearts followed after their covetousness. In a word, the carriage of thy own speech uttered in thy own praises savoureth strongly of covetousness. But, as I said, I will not be both an accuser and thy Judge; we will hear witnesses for the King in this point also. Call in witnesses.

Then the Clerk willeth the Crier to call in one Master *Proof*, and one Master *Signs*.

Master *Proof* and Master *Signs* come into the Court, to give evidence against the Prisoner at the Bar.

Master *Proof*, stand up to the Bar that my Lord may hear you; give room there.

Then saith the Judge, Master *Proof*, look upon the Prisoner, do you know him?

Yea, my Lord, I have known him from a child; his name is *Covetousness.*

But he denieth it now, saith the Judge, and calls himself *Thrift.*

My Lord, he of late is grown ashamed of his name, but neither is, nor ever was, ashamed either of the nature or practices of covetousness, as I and Master *Signs* here do well know, and are able to make good against him.

Then you hold not his name to be *Thrift*?

No, verily, my Lord, though he hath often pretended it, to cover his odious, though very true, name. Yet it is not to be denied, my Lord, but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a base-born son of *Thrift*, and thus it was.

This Master *Thrift* was once Steward to three worshipful Gentlemen, Master Liberality, Master Bounty, and Master Hospitality, and carried himself very commendably in their services, and afterwards for himself when he came to be an housekeeper, until he fell into acquaintance with a very pestilent, subtle, base pettifogger, who gave him such bad counsel as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not-content.* Through his unhappy Father-in-law's insinuations, and his unquiet wife's complaints, he was

much changed in his nature and condition from that which he was before. Of this woman *Not-content* he had divers children, among the rest, Care, Fear, Spare, Hardfare, Toilsome, and withal, one called Gain. The other sons were sour, froward, and very unquiet; but this lad Gain was a pleasant youth, and often made his Parents very merry, and therefore though they neglected not the others, yet their chiefest delight was set upon him.

This son they so indulged as to suffer him to set his love upon one *Coveting*, the base daughter of *Desire;* upon which harlotry he begot this fellow *Covetousness*, the prisoner now at the bar; who when he was but a very babe required so much nourishment that his mother had not enough for him, and therefore with her husband Gain's consent she put him to be nursed and nourished up of one *Greedy*, the wife of *Money-love*. Now so it fell out that these two had a daughter called *Lust-of-wealth*, to whom he in ripe years was married, who between themselves, as also by the help of their Parents on both sides, they did grow rich and very great. And so insatiable hath he been ever in getting, that he justly deserveth to be called *Covetousness*, his very true and proper name, and this is that which I have to say, my Lord, and I hope it may give the Jury satisfaction,

and show that the Prisoner is not indicted by a false name.

If you have spoken, Master *Proof*, then Crier call in Master *Signs*, saith the Judge.

Master *Signs*, saith the Crier, stand up to the Bar.

Then the Judge asked him if he knew the prisoner?

My Lord, saith he, I have known this man of a long time, his name is *Covetousness;* he was so born and brought up as Master *Proof* hath witnessed to your Lordship, and to the Jury.

But, saith the Judge, you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My Lord, though I know him to be blinded with self-love, and with an over good conceit of himself, as rich men commonly be, (so saith *Solomon*,) and though I know also that he is so flattered by such, as he himself hath named to your Lordship, that he will never believe what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly that he is, according to his name, a right Mammonist. For, my Lord, he cannot assert that he was ever content with his estate, (*Heb.* xiii. 5,) but through the love of money which he coveted after, he hath laboured and made haste to be rich, (1 *Tim.* vi. 9; *Prov.* xxiii. 4;

xxviii. 20;) and never would be satisfied, (*Eccles.* v. 6, 10,) nor have enough (*Isa.* lvi. 11.) For as riches increased, so he set his heart upon them (*Psalm* lxii. 10). His chiefest joy was because his wealth was great, and because his hand had gotten much (*Job* xxxi. 25); he hath received silver rather than instruction, and gold rather than knowledge (*Prov.* viii. 10); his trust was in his riches (*Prov.* xi. 28; *Jer.* xlviii. 7); his wealth was his strong city (*Prov.* x. 15); and as a high wall in his conceit (*Prov.* xviii. 11). Greedy hath he been of gain, and through his greediness hath he troubled his own house (*Prov.* xv. 27). By chiding, chafing, turmoiling, pinching fare, and such like means. He hath increased his estate by unjust gain and oppression (*Prov.* xxviii. 8; xxii. 16). Gifts he hath loved and received (*Prov.* xxix. 4; *Esa.* i. 23). In his abundance he hath not had power given him to live plentifully, (*Eccles.* vi. 2,) but hath spared more than needeth (*Prov.* ii. 24). He hath eaten upon other men's labours, (*Esa.* iii. 14,) and his neighbours' labours he hath used without recompence (*Jer.* xxii. 13). For he always only looked to his own ways, and to his own gain, (*Esa.* lvi. 11,) studying to join house to house, and field to field, that he might be alone (*Esa.* v. 8). He hath built houses by unrighteousness and wrong (*Jer.* xxii. 13). He hath

made unhonest gain, (*Ezek.* xxii. 13, 24,) and gotten greedily by extortion (*Ezek.* xxii. 12). His eyes and his heart were only for covetousness (*Jer.* xxii. 17). Besides all these, my Lord, he hath suffered the cares of this world and deceitfulness of riches to choke the word of God, that it hath been without fruit in him (*Mat.* xiii. 22). He never devised liberal things (*Esa.* xxxii. 8), nor to despise the gain of deceits (*Esa.* xxxii. 8); any proposition tending to cost was ever displeasing to him, and like the young man in the Gospel would he go away heavily, as one grieved to part with his goods. As an Ahab he never could see a Naboth's vineyard lying commodiously for him, but he eagerly gaped after it. If he gave to the poor, and to good uses, it was of necessity, not freely, (2 *Cor.* ix. 5,) sparingly and not bountifully, not cheerfully nor of a willing mind, pleading not to be so rich as men took him to be (*Prov.* xiii. 7).

And whereas this man saith that he hath ever hated covetousness (as indeed he ought to have done), (*Prov.* xxviii. 16,) surely if he had, then would he, my Lord, with David (one that bestowed infinite treasures to holy uses) have prayed against the covetousness of his own heart (*Psalm* cxix. 25). He would have been more liberal, more bountiful, more given to hospitality, and more ready to good works, than he hath been

hitherto. He would be like Cornelius, giving much alms (*Acts.* x. 2). My Lord, I have known him to watch opportunity to get advantages both of rich and poor. If Master Liberality, Bounty, Hospitality, Goodwork, Church or Commonweal, did ever employ him, he then would make gain of them all to himself. Where he found any good fellows for his turn, as Waste, Prodigality, Pride, Idle, Needy, or Simple, as long as they had anything, he would speak kindly to them, offer to lend them upon pawns, or mortgages, till he had undone them, which he that hateth covetousness would never have done.

To be short, my Lord, all the witnesses produced already, with the just complaint of poor Poverty, proclaim his name to be *Covetousness;* yea, (as your Lordship hath well observed) his own speeches and practices cry shame against him. Would a man hating covetousness commend the practice of Sir Worldly Wise as he hath done? Would he commend and entertain in his service Cunning and Catch, Advantage and Holdfast, Rackrent and Overreach, Makemuch and Pinchard, Sparepurse and Niggard, Hardfare and Churl, Coldwelcome and Wishrid, with a company of base hangbies, such as these, Slipthrift and Poorwage, Lackmeans and Loiterer, Tag and Rag, with Solive and Orbegone. If covetousness did not overweigh him he

would surely abandon all such contemptible companions, which are ever a disgrace to Liberality, Bounty, and Hospitality; such fellows as these aforenamed they scorn to have abiding in their mansions.

I have been, my Lord, somewhat too long, I fear me, but I hope I have satisfied your Lordship and the Jury, and spoken but that which is truth.

Master *Signs* (saith the Judge), you and Master *Proof* have performed the parts of honest men.

Sirrah, Sirrah, thou that hast impudently denied the charge which has been so clearly proved against thee every way, what canst thou yet say for thyself that now the sentence of death should not be pronounced against thee?

Good, my Lord, a Psalm of mercy.

What, canst thou, so notorious a traitor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good, my Lord, I pray your Lordship of mercy, good my Lord.

Fellow, hold thy peace, and hear with patience thy just deserved judgment.

Covetousness, thou hast been indicted by the name of Covetousness of all the aforesaid felonies, cozenages, oppressions and murders, and for the same thou hast been arraigned; thou hast pleaded not guilty, and

hast put thyself upon thy trial and been found guilty, having no more to say for thyself, this is the law. Thou art to be counted Idolatry before GOD, and also the root of all evil, and so damned a sin as not to be named amongst Christians, and that such as by thee are made covetous are to be abandoned of all good men, as of GOD they are abhorred, being worthy of eternal death, and have no inheritance in the kingdom of CHRIST and of GOD; but upon them must come the wrath of GOD as upon the children of disobedience. Thou art, therefore, as a rotten member of the flesh, to be mortified and cut off.

Master *Sheriff*, do execution; which the Under Sheriff must see performed

THE END.

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